A SHORT INTRODUCTION TO ENGLISH GRAMMAR: WITH CRITICAL NOTES.

A NEW EDITION CORRECTED.

Nam ipſum *Latine* loqui, eſt illud quidem in magna laude ponendum; ſed non tam ſua ſponte, quam quod eſt a pleriſque neglectum. Non enim tam præclarum eſt ſcire *Latine*, quam turpe neſcire; neque tam id mihi oratoris boni, quam civis *Romani*, proprium videtur. CICERO.

BY ROBERT LOWTH, D.D.
NOW LORD BISHOP OF OXFORD.

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PREFACE.

THE Engliſh Language hath been much cultivated during the laſt two hundred years. It hath been conſiderably poliſhed and refined; its bounds have been greatly enlarged; its energy, variety, richneſs, and elegance, have been abundantly proved by numberleſs trials, in verſe and in proſe, upon all ſubjects, and in every kind of ſtyle: but, whatever other improvements it may have received, it hath made no advances in Grammatical accuracy. Hooker is one of the earlieſt writers, of conſiderable note, within the period above-mentioned: let his writings be compared with the beſt of more modern date; and, I believe, it will be found, that, in correctneſs, propriety and purity of Engliſh ſtyle, he hath hardly been ſurpaſſed or even equalled, by any of his ſucceſſors.

It is now about fifty years ſince Doctor Swift made a publick remonſtrance, addreſſed

to the Earl of Oxford, then Lord Treaſurer, concerning the imperfect State of our Language; alleging in particular, "that in many "inſtances it offended againſt every part of "Grammar." Swift muſt be allowed to have been a good judge of this matter; to which he was himſelf very attentive, both in his own writings, and in his remarks upon thoſe of his friends: he is one of the moſt correct, and perhaps the beſt, of our proſe writers. Indeed the juſtneſs of this complaint, as far as I can find, hath never been queſtioned; and yet no effectual method hath hitherto been taken to redreſs the grievance which was the object of it.

But let us conſider how, and in what extent, we are to underſtand this charge brought againſt the Engliſh Language: for the Author ſeems not to have explained himſelf with ſufficient clearneſs and preciſion on this head. Does it mean, that the Engliſh Language, as it is ſpoken by the politeſt part of the nation, and as it ſtands in the writings of our moſt approved authors, often offends againſt every part of Grammar? Thus far, I am afraid, the

the charge is true. Or does it further imply, that our Language is in its nature irregular and capricious; not hitherto ſubject, nor eaſily reducible, to a Syſtem of rules? In this reſpect, I am perſuaded, the charge is wholly without foundation.

The Engliſh Language is perhaps of all the preſent European Languages by much the moſt ſimple in its form and conſtruction. Of all the ancient Languages extant That is the moſt ſimple, which is undoubtedly the moſt ancient; but even that Language itſelf does not equal the Engliſh in ſimplicity.

The words of the Engliſh Language are perhaps ſubject to fewer variations from their original form, than thoſe of any other. Its Subſtantives have but one variation of Caſe; nor have they any diſtinction of Gender, beſide that which nature hath made. Its Adjectives admit of no change at all, except that which expreſſes the degrees of compariſon. All the poſſible variations of the original form of the Verb are not above ſix or ſeven; whereas in many Languages they amount to ſome hundreds; and almoſt the whole buſineſs

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of Modes, Times, and Voices, is managed with great eaſe by the aſſiſtance of eight or nine commodious little Verbs, called from their uſe Auxiliaries. The Conſtruction of this Language is ſo eaſy and obvious, that our Grammarians have thought it hardly worth while to give us any thing like a regular and ſyſtematical Syntax. The Engliſh Grammar, which hath been laſt preſented to the publick, and by the Perſon beſt qualified to have given us a perfect one, compriſes the whole Syntax in ten lines: for this reaſon; "becauſe our language has ſo little "inflection, that its conſtruction neither re-"quires nor admits many rules." In truth, the eaſier any ſubject is in its own nature, the harder it is to make it more eaſy by explanation; and nothing is more unneceſſary, and at the ſame time commonly more difficult, than to give a demonſtration in form of a propoſition almoſt ſelf-evident.

It doth not then proceed from any peculiar irregularity or difficulty of our Language, that the general practice both of ſpeaking and writing it is chargeable with inaccuracy. It

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is not the Language, but the practice, that is in fault. The truth is, Grammar is very much neglected among us: and it is not the difficulty of the Language, but on the contrary the ſimplicity and facility of it, that occaſions this neglect. Were the Language leſs eaſy and ſimple, we ſhould find ourſelves under a neceſſity of ſtudying it with more care and attention. But as it is, we take it for granted, that we have a competent knowledge and ſkill, and are able to acquit ourſelves properly, in our own native tongue: a faculty, ſolely acquired by uſe, conducted by habit, and tried by the ear, carries us on without reflection; we meet with no rubs or difficulties in our way, or we do not perceive them; we find ourſelves able to go on without rules, and we do not ſo much as ſuſpect that we ſtand in need of them.

A Grammatical Study of our own Language makes no part of the ordinary method of inſtruction, which we paſs through in our childhood; and it is very ſeldom that we apply ourſelves to it afterwards. Yet the want of it will not be effectually ſupplied by any

any other advantages whatſoever. Much practice in the polite world, and a general acquaintance with the beſt authors, are good helps; but alone will hardly be ſufficient: we have writers who have enjoyed theſe advantages in their full extent, and yet cannot be recommended as models of an accurate ſtyle. Much leſs then will what is commonly called Learning ſerve the purpoſe; that is, a critical knowledge of ancient authors: the greateſt Critick and moſt able Grammarian of the laſt age, when he came to apply his Learning and his Criticiſm to an Engliſh Author, was frequently at a loſs in matters of ordinary uſe and common conſtruction in his own *Vernacular Idiom.*

But perhaps the Notes ſubjoined to the following pages will furniſh a more convincing argument, than any thing that can be ſaid here, both of the truth of the charge of Inaccuracy brought againſt our language, as it ſubſiſts in Practice; and of the neceſſity of inveſtigating the Principles of it, and ſtudying it Grammatically, if we would attain to a due degree of ſkill in it. It is with reaſon expected

pected of every perſon of a liberal education, and it is indiſpenſably required of every one who undertakes to inform or entertain the publick, that he ſhould be able to expreſs himſelf with propriety and accuracy. It will evidently appear from theſe Notes, that our beſt authors have committed groſs miſtakes, for want of a due knowledge of Engliſh Grammar, or at leaſt of a proper attention to the rules of it. The examples there given are ſuch as occurred in reading, without any very curious or methodical examination: and they might eaſily have been much increaſed in number by any one, who had leiſure or phlegm enough to go through a regular courſe of reading with this particular view. However, I believe, they may be ſufficient to anſwer the purpoſe intended; to evince the neceſſity of the Study of Grammar in our own Language; and to admoniſh thoſe, who ſet up for authors among us, that they would do well to conſider this part of Learning as an object not altogether beneath their regard.

The principal deſign of a Grammar of any Language is to teach us to expreſs ourſelves with

with propriety in that Language; and to enable us to judge of every phraſe and form of conſtruction, whether it be right or not. The plain way of doing this is, to lay down rules, and to illuſtrate them by examples. But, beſide ſhewing what is right, the matter may be further explained by pointing out what is wrong. I will not take upon me to ſay whether we have any Grammar, that ſufficiently inſtructs us by rule and example; but I am ſure we have none, that, in the manner here attempted, teaches us what is right by ſhewing what is wrong; though this perhaps may prove the more uſeful and effectual method of inſtruction.

Beſide this principal deſign of Grammar in our own Language, there is a ſecondary uſe to which it may be applied; and which, I think, is not attended to as it deſerves: the facilitating of the acquiſition of other Languages, whether ancient or modern. A good foundation in the General Principles of Grammar is in the firſt place neceſſary for all thoſe who are initiated in a learned education; and for all others likewiſe, who ſhall have occaſion to furniſh themſelves with the knowledge

knowledge of modern Languages. Univerſal Grammar cannot be taught abſtractedly: it muſt be done with reference to ſome Language already known; in which the terms are to be explained, and the rules exemplified. The learner is ſuppoſed to be unacquainted with all but his native tongue; and in what other, conſiſtently with reaſon and common ſenſe, can you go about to explain it to him? When he has a competent knowledge of the main principles of Grammar in general, exemplified in his own Language, he then will apply himſelf with great advantage to the ſtudy of any other. To enter at once upon the Science of Grammar, and the ſtudy of a foreign Language, is to encounter two difficulties together, each of which would be much leſſened by being taken ſeparately and in its proper order. For theſe plain reaſons, a competent grammatical knowledge of our own Language is the true foundation, upon which all Literature, properly ſo called, ought to be raiſed. If this method were adopted in our Schools; if children were firſt taught the common principles of Grammar, by ſome ſhort and

clear Syſtem of Engliſh Grammar, which happily by its ſimplicity and facility is perhaps fitter than that of any other Language for ſuch a purpoſe, they would have ſome notion of what they were going about, when they ſhould enter into the Latin Grammar; and would hardly be engaged ſo many years, as they now are, in that moſt irkſome and difficult part of Literature, with ſo much labour of the memory, and with ſo little aſſiſtance of the underſtanding.

A deſign ſomewhat of this kind gave occaſion to the following little Syſtem, intended merely for a private and domeſtick uſe. The chief end of it was to explain the general principles of Grammar, as clearly and intelligibly as poſſible. In the definitions, therefore, eaſineſs and perſpicuity have been ſometimes preferred to logical exactneſs. The common diviſions have been complied with, as far as reaſon and truth would permit. The known and received terms have been retained; except in one or two inſtances, where others offered themſelves, which ſeemed much more ſignificant. All diſquiſitions, which

which appeared to have more of ſubtilty than of uſefulneſs in them, have been avoided. In a word, it was calculated for the uſe of the learner, even of the loweſt claſs. Thoſe who would enter more deeply into this Subject will find it fully and accurately handled, with the greateſt acuteneſs of inveſtigation, perſpicuity of explication, and elegance of method, in a Treatiſe entitled, HERMES, by JAMES HARRIS, Eſq; the moſt beautiful and perfect example of Analyſis, that has been exhibited ſince the days of Ariſtotle.

The author is greatly obliged to ſeveral Learned Gentlemen, who have favoured him with their remarks upon the firſt Edition, which was indeed principally deſigned to procure their aſſiſtance, and to try the judgment of the publick. He hath endeavoured to weigh their obſervations without prejudice or partiality; and to make the beſt uſe of the lights which they have afforded him. He hath been enabled to correct ſeveral miſtakes; and encouraged carefully to reviſe the whole, and to give it all the improvement which his preſent materials

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can furniſh. He hopes for the continuance of their favour, as he is ſenſible there will ſtill be abundant occaſion for it. A ſyſtem of this kind, ariſing from the collection and arrangement of a multitude of minute particulars, which often elude the moſt careful ſearch, and ſometimes eſcape obſervation when they are moſt obvious, muſt always ſtand in need of improvement. It is indeed the neceſſary condition of every work of human art or ſcience, ſmall as well as great, to advance towards perfection by ſlow degrees; by an approximation, which, though it ſtill may carry it forward, yet will certainly never bring it to the point to which it tends.

A SHORT

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INTRODUCTION

TO

ENGLISH GRAMMAR.

GRAMMAR.

GRAMMAR is the Art of rightly expreſſing our thoughts by Words.

Grammar in general, or univerſal Grammar, explains the principles, which are common to all languages.

The Grammar of any particular Language, as the Engliſh Grammar, applies thoſe common principles to that particular language, according to the eſtabliſhed uſage and cuſtom of it.

Grammar treats of Sentences; and of the ſeveral parts of which they are compounded.

Sentences conſiſt of Words; Words, of one or more Syllables; Syllables, of one or more Letters.

So that Letters, Syllables, Words, and Sentences, make up the whole ſubject of Grammar.

LETTERS.

A LETTER is the firſt Principle, or leaſt part, of a Word,

An Articulate Sound is the ſound of the human voice, formed by the organs of ſpeech.

A Vowel is a ſimple articulate ſound, formed by the impulſe of the voice, and by the opening only of the mouth in a particular manner.

A Conſonant cannot be perfectly ſounded by itſelf; but joined with a vowel forms a compound articulate ſound, by a particular motion or contact of the parts of the mouth,

A Diphthong, or compound vowel, is the union of two or more vowels pronounced by a ſingle impulſe of the voice.

In Engliſh there are twenty-ſix Letters.

A, a; B, b; C, c; D, d; E, e; F, f; G, g; H, h; I, i; J, j; K, k; L, l; M, m; N, n; O, o; P, p; Q, q; R, r; S, ſ; T, t; U, u; V, v; W, w; X, x; Y, y; Z, z.

J j, and *V v*, are conſonants; the former having the ſound of the ſoft *g*, and the latter that of a coarſer *f*: they are therefore entirely different from the vowels *i* and *u*, and diſtinct letters of themſelves:

themſelves: they ought alſo to be diſtinguiſhed from them, each by a peculiar Name; the former may be called *ja*, and the latter *vee*.

The Names then of the twenty-ſix letters will be as follows: *a, bee, cee, dee, e, ef, gee, aitch, i, ja, ka, el, em, en, o, pee, cue, ar, eſs, tee, u, vee, double u, ex, y, zad.*

Six of the letters are vowels, and may be ſounded by themſelves; *a, e, i, o, u, y.*

E is generally ſilent at the end of a word; but it has its effect in lengthening the preceding vowel, as *bĭd bīde*: and ſometimes likewiſe in the middle of a word; as, *ungrateful, retirement.* Sometimes it has no other effect, than that of ſoftening a preceding *g*: as, *lodge, judge, judgement*; for which purpoſe it is quite neceſſary in theſe and the like words.

Y is in ſound wholly the ſame with *i*; and is written inſtead of it at the end of words; or before *i*, as *flying, denying*: it is retained likewiſe in ſome words derived from the Greek; and it is always a vowel [1].

[1] The ſame ſound, which we expreſs by the initial *y*, our Saxon Anceſtors in many inſtances expreſſed by the vowel *e*; as *eower, your*: and by the vowel *i*; as *iw, yew*; *iong, young.* In the word *yew*, the initial *y* has preciſely the ſame ſound with *i* in the words *view, lieu, adieu*: the *i* is acknowledged to be a Vowel in theſe latter; how then can the *y*, which has the very ſame ſound, poſſibly be a Conſonant in the former? Its initial ſound is generally like that of

W is either a vowel, or a diphthong: its proper ſound is the ſame as the Italian *u*, the French *ou*, or the Engliſh *oo*: after *o*, it is ſometimes not ſounded at all: ſometimes like a ſingle *u*.

The reſt of the letters are conſonants; which cannot be ſounded alone: ſome not at all, and theſe are called Mutes; *b*, *c*, *d*, *g*, *k*, *p*, *q*, *t*: others very imperfectly, making a kind of obſcure ſound; and theſe are called Semi-vowels, or Half-vowels, *l*, *m*, *n*, *r*, *f*, *s*; the firſt four of which are alſo diſtinguiſhed by the name of Liquids.

The Mutes and the Semi-vowels are diſtinguiſhed by their names in the Alphabet; thoſe of the former all beginning with a conſonant, *bee*, *cee*, &c.; thoſe of the latter all beginning with a vowel, *ef*, *el*, &c.

X is a double conſonant, compounded of *c*, or *k*, and *s*.

Z ſeems not to be a double conſonant in Engliſh, as it is commonly ſuppoſed: it has the ſame relation to *s*, as *v* has to *f*, being a thicker and coarſer expreſſion of it.

H is only an Aſpiration, or Breathing: and ſometimes at the beginning of a word is not ſounded at all; as, *an hour*, *an honeſt* man.

C is

of *i* in *ſhire*, or *ee* nearly: it is formed by the opening of the mouth, without any motion or contact of the parts: in a word, it has every property of a Vowel, and not one of a Conſonant.

C is pronounced like *k*, before *a*, *o*, *u*, and ſoft, like *s*, before *e*, *i*, *y*: in like manner *g* is pronounced always hard before *a*, *o*, *u*; ſometimes hard and ſometimes ſoft before *i*, and *y*; and for the moſt part ſoft before *e*.

The Engliſh Alphabet, like moſt others, is both deficient and redundant; in ſome caſes, the ſame letters expreſſing different ſounds, and different letters expreſſing the ſame ſounds.

SYLLABLES.

A SYLLABLE is a ſound either ſimple or compound, pronounced by a ſingle impulſe of the voice, and conſtituting a word or part of a word.

Spelling is the art of reading by naming the letters ſingly, and rightly dividing words into their ſyllables. Or, in writing, it is the expreſſing of a word by its proper letters.

In ſpelling, a ſyllable in the beginning or middle of a word ends in a vowel, unleſs it be followed by *x*; or by two or more conſonants: theſe are for the moſt part to be ſeparated; and at leaſt one of them always belongs to the preceding ſyllable, when the vowel of that ſyllable is pronounced ſhort. Particles in Compoſition, though followed by a vowel, generally remain undivided in ſpelling. A mute generally unites with a liquid following; and a liquid, or a mute,

a mute, generally ſeparates from a mute following: *le* and *re* are never ſeparated from a preceding mute. Examples: *ma-ni-feſt*, *ex-e-crable*, *un-e-qual*, *miſ-ap-ply*, *diſ-tin-guiſh*, *cor-reſpon-ding*.

But the beſt and eaſieſt rule, for dividing the ſyllables in ſpelling, is to divide them as they are naturally divided in a right pronunciation; without regard to the derivation of words or the poſſible combination of conſonants at the beginning of a ſyllable.

WORDS.

WORDS are articulate ſounds, uſed by common conſent as ſigns of ideas or notions.

There are in Engliſh nine Sorts of Words, or, as they are commonly called, Parts of Speech.

1. The ARTICLE; prefixed to ſubſtantives, when they are common names of things, to point them out, and to ſhew how far their ſignification extends.

2. The SUBSTANTIVE, or NOUN; being the name of any thing conceived to ſubſiſt, or of which we have any notion.

3. The PRONOUN; ſtanding inſtead of the noun.

4. The ADJECTIVE; added to the noun to expreſs the quality of it.

5. The VERB; or Word, by way of eminence; ſignifying to be, to do, or to ſuffer.

6. The

6. The ADVERB; added to verbs, and alſo to adjectives and other adverbs, to expreſs ſome circumſtance belonging to them.

7 The PREPOSITION; put before nouns and pronouns chiefly, to connect them with other words, and to ſhew their relation to thoſe words.

8. The CONJUNCTION; connecting ſentences together.

9. The INTERJECTION: thrown in to expreſs the affection of the ſpeaker, though unneceſſary with reſpect to the conſtruction of the ſentence.

EXAMPLE.

1 2 7 2 5 3 2 4 7
The power of ſpeech is a faculty peculiar to
2 8 5 5 7 3 7 3 4
man, and was beſtowed on him by his beneficent
2 7 1 4 8 6 4 2
Creator for the greateſt and moſt excellent uſes;
8 9 6 6 5 3 5 3 7 1 4
but alas! how often do we pervert it to the worſt
7 2
of purpoſes?

In the foregoing ſentence, the Words *the*, *a*, are Articles; *power*, *ſpeech*, *faculty*, *man*, *creator*, *uſes*, *purpoſes*, are Subſtantives; *him*, *his*, *we*, *it*, are Pronouns; *peculiar*, *beneficent*, *greateſt*, *excellent*, *worſt*, are Adjectives: *is*, *was*, *beſtowed*; *do*, *pervert*, are Verbs; *moſt*, *how*, *often*, are Adverbs;

Adverbs; *of*, *to*, *on*, *by*, *for*, are Prepoſitions; *and*, *but*, are Conjunctions; and *alas* is an Interjection.

The Subſtantives, *power*, *ſpeech*, *faculty*, and the reſt, are General, or Common, Names of things; whereof there are many ſorts belonging to the ſame kind, or many individuals belonging to the ſame ſort: as there are many ſorts of power, many ſorts of ſpeech, many ſorts of faculty, many individuals of that ſort of animal called man; and ſo on. Theſe general or common names are here applied in a more or leſs extenſive ſignification; according as they are uſed without either, or with the one, or with the other, of the two Articles *a* and *the*. The words *ſpeech*, *man*, being accompanied with no article, are taken in their largeſt extent; and ſignify all of the kind or ſort; all ſorts of ſpeech, and all men. The word *faculty*, with the article *a* before it, is uſed in a more confined ſignification, for ſome one out of many of that kind; for it is here implied, that there are other faculties peculiar to man beſide ſpeech. The words *power*, *creator*, *uſes*, *purpoſes*, with the article *the* before them, (for *his* Creator is the ſame as *the* Creator *of him*,) are uſed in the moſt confined ſignification, for the things here mentioned and aſcertained: *the power* is not any one indeterminate power out of many ſorts, but that particular ſort of power here ſpecified; namely, the power of ſpeech: *the creator* is the One great Creator of man

man and of all things: *the uſes*, and *the purpoſes*, are particular uſes and purpoſes; the former are explained to be thoſe in particular, that are the greateſt and moſt excellent; ſuch, for inſtance, as the glory of God, and the common benefit of mankind; the latter to be the worſt; as lying, ſlandering, blaſpheming, and the like.

The Pronouns, *him*, *his*, *we*, *it*, ſtand inſtead of ſome of the nouns, or ſubſtantives, going before them; as, *him* ſupplies the place of *man*; *his* of *man's*; *we* of *men*, (implied in the general name *man*, including all men, of which number is the ſpeaker;) *it*, of *the power*, before mentioned. If, inſtead of theſe pronouns, the nouns for which they ſtand had been uſed, the ſenſe would have been the ſame; but the frequent repetition of the ſame words would have been diſagreeable and tedious: as, The power of ſpeech peculiar to *man*, beſtowed on *man*, by *man*'s Creator, &c.

The Adjectives *peculiar*, *beneficent*, *greateſt*, *excellent*, *worſt*, are added to their ſeveral ſubſtantives, to denote the character and quality of each.

The Verbs *is*, *was*, *beſtowed*, *do*, *pervert*, ſignify ſeverally, being, ſuffering, and doing. By the firſt it is implied, that there is ſuch a thing as the power of ſpeech, and it is affirmed to be of ſuch a kind; namely, a faculty peculiar to man: by the ſecond it is ſaid to have been acted upon, or to have ſuffered, or to have had ſomething done to it;

it; namely, to have been beſtowed on man; by the laſt, we are ſaid to act upon it, or to do ſomething to it; namely, to pervert it.

The Adverbs, *moſt*, *often*, are added to the adjective *excellent*, and to the verb *pervert*, to ſhew the circumſtance belonging to them; namely, that of the higheſt degree to the former, and that of frequency to the latter: concerning the degree of which frequency alſo a queſtion is made, by the adverb *how* added to the adverb *often*.

The Prepoſitions *of*, *to*, *on*, *by*, *for*, placed before the ſubſtantives and pronouns, *ſpeech*, *man*, *him*, *&c.* connect them with other words, ſubſtantives, adjectives, and verbs, as *power*, *peculiar*, *beſtowed*, *&c*, and to ſhew the relation which they have to thoſe words; as the relation of ſubject, object, agent, end; *for* denoting the end, *by* the agent, *on* the object; *to* and *of* denote poſſeſſion, or the belonging of one thing to another.

The Conjunctions *and*, and *but*, connect the three parts of the ſentence together; the firſt more cloſely, both with regard to the ſentence and the ſenſe; the ſecond connecting the parts of the ſentence, though leſs ſtrictly, and at the ſame time expreſſing an oppoſition in the ſenſe. The Interjection *alas!* expreſſes the concern and regret of the ſpeaker; and though thrown in with propriety, yet might have been omitted, without injuring the conſtruction of the ſentence, or deſtroying the ſenſe.

ARTICLE

ARTICLE.

THE ARTICLE is a word prefixed to ſubſtantives, to point them out, and to ſhew how far their ſignification extends.

In Engliſh there are but two articles, *a*, and *the*: *a* becomes *an* before a vowel, *y* and *w* [2] excepted; and before a ſilent *h* preceding a vowel.

A is uſed in a vague ſenſe to point out one ſingle thing of that kind, in other reſpects indeterminate: *the* determines what particular thing is meaned.

A ſubſtantive, without any article to limit it, is taken in its wideſt ſenſe: thus *man* means all mankind; as.

"The proper ſtudy of mankind is man."

POPE.

Where *mankind* and *man* may change places, without making any alteration in the ſenſe. *A man* means ſome one or other of that kind, indefinitely;

[2] The pronunciation of *y* or *w*, as part of a diphthong at the beginning of a word, requires ſuch an effort in the conformation of the parts of the mouth, as does not eaſily admit of the article *an* before them. In other caſes the article *an* in a manner coaleſces with the vowel, which it precedes: in this, the effort of pronunciation ſeparates the article, and prevents the diſagreeable conſequence of a ſenſible hiatus.

finitely; *the man* means, definitely, that particular man, who is ſpoken of; the former therefore is called the Indefinite, the latter the Definite, Article [3].

Example:

[3] "And I perſecuted this way unto *the* death." Acts xxii. 4. The Apoſtle does not mean any particular ſort of death, but death in general: the Definite Article therefore is improperly uſed. It ought to be *unto death*, without any Article: agreeably to the Original, αχρι θανατου. See alſo 2 Chron. xxxii. 24.

"When He, the Spirit of truth, is come, he will guide you into *all truth*." John xvi. 13. That is, according to this tranſlation, into all truth whatſoever, into truth of all kinds: very different from the meaning of the Evangeliſt, and from the Original, εις πασαν την αληθειαν, into *all the truth*; that is, into all Evangelical Truth.

"Truly this was the Son of God." Matt. xxvii. 54. and Mark xv. 39. This tranſlation ſuppoſes, that the Roman Centurion had a proper and adequate notion of the character of Jeſus, as the Son of God in a peculiar and incommunicable ſenſe: whereas, it is probable, both from the circumſtances of the Hiſtory, and from the expreſſion of the Original, (υιος θεου, *a* Son of God, or of *a* God, not ὁ υιος, *the* Son) that he only meaned to acknowledge him to be an extraordinary perſon, and more than a mere man; according to his own notion of Sons of Gods in the Pagan Theology. This is alſo more agreeable to St. Luke's account of the ſame confeſſion of the Centurion. "Certainly this was δικαιος, a righteous man;" not ὁ Δικαιος, the Juſt One. The ſame may be obſerved of Nebuchadnezzar's words, Dan. iii. 25. —"and the form of the fourth is like the Son of God:" it ought to be expreſſed by the Indefinite Article, like *a* Son of God: ὁμοια υἱῳ θεου, as Theodotion very properly renders it:

Example: "*Man* was made for ſociety, and ought to extend his good will to all *men*: but *a man* will naturally entertain a more particular kindneſs for *the men*, with whom he has the moſt frequent intercourſe; and enter into a ſtill cloſer union with *the man*, whoſe temper and diſpoſition ſuit beſt with his own."

It

it: that is, like an Angel; according to Nebuchadnezzar's own account of it in the 28th verſe: "Bleſſed be God, who hath ſent his *Angel*, and delivered his Servants." See alſo Luke xix. 9.

"Who breaks a butterfly upon *a* wheel?" Pope.

It ought to be *the* wheel; uſed as an inſtrument for the particular purpoſe of torturing Criminals: as Shakeſpear;

"Let them pull all about mine ears; preſent me
Death on *the* wheel, or at wild horſes heels."

"God Almighty hath given reaſon to *a* man to be a light unto him." Hobbes, Elements of Law, Part I. Chap. v. 12. It ſhould rather be, "to man," in general.

Theſe remarks may ſerve to ſhew the great importance of the proper uſe of the Article; the near affinity there is between the Greek Article and the Engliſh Definite Article; and the excellence of the Engliſh Language in this reſpect, which by means of its two Articles does moſt preciſely determine the extent of ſignification of Common Names: whereas the Greek has only one Article, and it has puzzled all the Grammarians to reduce the uſe of that to any clear and certain rules.

It is of the nature of both the articles to determine or limit the thing ſpoken of: *a* determines it to be one ſingle thing of the kind, leaving it ſtill uncertain which, *the* determines which it is, or, of many, which they are. The firſt therefore can only be joined to Subſtantives in the ſingular number [4]; the laſt may alſo be joined to plurals.

There is a remarkable exception to this rule in the uſe of the Adjectives *few* and *many*, (the latter chiefly with the word *great* before it,) which, though joined with the plural Subſtantives, yet admit of the ſingular Article *a*: as, *a few men, a great many men:*

" Told of *a many thouſand* warlike French."—
" A care-craz'd mother of *a many children.*"
Shakeſpear.

The reaſon of it is manifeſt from the effect, which the article has in theſe phraſes: it means a ſmall or a great number collectively taken, and therefore gives the idea of a Whole, that is, of Unity

[4 " A good character ſhould not be reſted in as an end, but employed as *a means* of doing ſtill further good." Atterbury, Serm. II. 3. Ought it not to be *a mean?* " I have read an author of this taſte, that compares a ragged coin to *a* tattered *colours.*" Addiſon, Dial. I. on Medals.

Unity [5]. Thus likewiſe *a hundred*, *a thouſand*, is one whole number, an aggregate of many collectively taken; and therefore ſtill retains the Article *a*, though joined as an Adjective to a plural Subſtantive; as, *a hundred years* [6].

" For

[5] Thus the word *many* is taken collectively as a Subſtantive:

" O thou fond *Many!* with what loud applauſe
Didſt thou beat heav'n with bleſſing Bolingbroke,
Before he was what thou wouldſt have him be?"
Shakeſpear, 2 Hen. IV.

But it will be hard to reconcile to any Grammatical propriety the following phraſe: " *Many one* there *be*, that ſay of my ſoul; There is no help for him in his God." Pſal. iii. 2.

" *How many a meſſage* would he ſend?"
Swift, Verſes on his own Death.

" He would ſend *many a meſſage*, is right: but the queſtion *how* ſeems to deſtroy the unity, or collective nature, of the idea; and therefore it ought to have been expreſſed, if the meaſure would have allowed of it, without the article, in the plural number; " *how many meſſages*."

[6] " There were ſlain of them upon *a* three thouſand men:" that is, to the number of three thouſand, 1 Macc. iv. 15. " About *an* eight days:" that is, a ſpace of eight days, Luke ix. 28. But the expreſſion is obſolete, or at leaſt vulgar; and, we may add likewiſe, improper: for neither of theſe numbers has been reduced by uſe and convenience into one collective and compact idea, like *a hundred* and *a thouſand*; each of which, like *a dozen*, or *a ſcore*, we are accuſtomed equally to conſider on certain occaſions as a ſimple Unity.

" For harbour at *a thouſand doors* they knock'd;
Not one of all *the thouſand*, but was lock'd."
Dryden.

The Definite Article *the* is ſometimes applied to Adverbs in the Comparative and Superlative degree; and its effect is to mark the degree the more ſtrongly, and to define it the more preciſely: as, " *The more* I examine it, *the better* I like it. I like this *the leaſt* of any."

SUBSTANTIVE.

A SUBSTANTIVE, or NOUN, is the *Name* of a thing; of whatever we conceive in any way to *ſubſiſt*, or of which we have any notion.

Subſtantives are of two ſorts; Proper, and Common Names. Proper names are the names appropriated to individuals; as the names of perſons and places: ſuch are *George*, *London*. Common Names ſtand for kinds, containing many ſorts; or for ſorts, containing many individuals under them; as, *Animal*, *Man*. And theſe Common Names, whether of kinds or ſorts, are applied to expreſs individuals by the help of Articles added to them, as hath been already ſhewn; and by the help of Definitive Pronouns, as we ſhall ſee hereafter.

Proper names being the names of individuals, and therefore of things already as determinate

as

as they can be made, admit not of Articles, or of Plurality of number; unleſs by a Figure, or by Accident: as, when great Conquerors are called *Alexanders*; and ſome great conqueror *An* Alexander, or *The* Alexander of his Age: when a common Name is underſtood, as *The* Thames, that is the *River* Thames; *The* George, that is, the *Sign* of St. George: or when it happens that there are many perſons of the ſame name; as, *The* two *Scipios*.

Whatever is ſpoken of is repreſented as one, or more, in Number: theſe two manners of repreſentation in reſpect of number are called the Singular, and the Plural Number.

In Engliſh, the Subſtantive Singular is made Plural, for the moſt part, by adding to it *s*; or *es*, where it is neceſſary for the pronunciation; as *king, kings, fox, foxes*; *leaf, leaves*; in which laſt, and many others, *f* is alſo changed into *v*, for the ſake of an eaſier pronunciation, and more agreeable ſound.

Some few Plurals end in *en*; as *oxen, children, brethren*; and *men, women*, by changing the *a* of the ſingular into *e* [7]. This form we have retained from the Teutonick; as likewiſe the introduction of the *e* in the former ſyllable of two of the laſt inſtances; *weomen*, (for ſo we pronounce

[7] And anciently, *eyen, ſhoen, houſen, hoſen*; ſo likewiſe anciently *ſowen, cowen*, now always pronounced and written *ſwine, kine*.

it) *brethren*, from *woman*, *brother* [8]: ſomething like which may be noted in ſome other forms of Plurals; as, *mouſe*, *mice*; *louſe*, *lice*; *tooth*, *teeth*; *foot*, *feet*; *gooſe*, *geeſe* [9].

The words *ſheep*, *deer*, are the ſame in both Numbers.

Some Nouns, from the nature of the things which they expreſs, are uſed only in the Singular, others only in the Plural Form: as, *wheat*, *pitch*, *gold*, *ſloth*, *pride*, &c. and *bellows*, *ſciſſors*, *lungs*, *bowels*, &c.

The Engliſh Language, to expreſs different connexions and relations of one thing to another, uſes, for the moſt part, Prepoſitions. The Greek and Latin among the ancient, and ſome too among the modern languages, as the German, vary the termination or ending of the Subſtantive, to anſwer the ſame purpoſe. Theſe different endings are in thoſe languages called Caſes. And the Engliſh being derived from the ſame origin as the German, that is, from the Teutonick

[8] In the German, the vowels *a*, *o*, *u*, of monoſyllable Nouns, are generally in the Plural changed into diphthongs with an *e*: as die *hand*, the hand, die *hände*; der *hat*, the hat, die *hüte*; der *knopff*, the button, (or knop) die *knöpffe*; &c.

[9] Theſe are directly from the Saxon: *mus*, *mys*; *lus*, *lys*; *toth*, *teth*; *ſot*, *ſet*; *gos*, *ges*.

Teutonick [1], is not wholly without them. For inſtance, the relation of Poſſeſſion, or Belonging, is often expreſſed by a Caſe, or a different ending of the Subſtantive. This Caſe anſwers to the Genitive Caſe in Latin, and may ſtill be ſo called; though perhaps more properly the Poſſeſſive Caſe. Thus, "*God's* grace:" which may alſo be expreſſed by the Prepoſition; as, "the grace *of God*." It was formerly written, "*Godis* grace;" we now always ſhorten it with an Apoſtrophé; often very improperly, when we are obliged to pronounce it fully; as, "*Thomas's* book:" that is, "*Thomasis* book," not "*Thomas his* book," as it is commonly ſuppoſed [2].

[1] "Lingua Anglorum hodierna avitæ Saxonicæ formam in pleriſque orationis partibus etiamnum retinet. Nam quoad particulas caſuales, quorundam caſuum terminationes, conjugationes verborum, verbum ſubſtantivum, formam paſſivæ vocis, pronomina, participia, conjunctiones, et præpoſitiones omnes; denique, quoad idiomata, phraſiumque maximam partem etiam nunc Saxonicus eſt Anglorum ſermo." Hickes, Theſaur. Ling. Septent. Præf. p. vi. To which may be added the Degrees of compariſon, the form of which is the very ſame in the Engliſh as in the Saxon.

[2] "*Chriſt his* ſake," in our Liturgy, is a miſtake either of the Printers, or of the Compilers. "Nevertheleſs, Aſa *his* heart was perfect with the Lord." 1 Kings xv. 14. "To ſee whether Mordecai *his* matters would ſtand." Eſther iii. 4.

"There

When the thing, to which another is ſaid to belong, is expreſſed by a circumlocution, or by many terms, the ſign of the Poſſeſſive Caſe is commonly added to the laſt term; as, "The King of Great *Britain's* Soldiers." When it is a Noun ending in *s*, the ſign of the Poſſeſſive Caſe is ſometimes not added; as, "for *righteouſneſs'* ſake:" [3] nor ever to the Plural Number ending in

"Where is this mankind now? who lives to age
Fit to be made Methuſalem *his* page?"
Donne.

"By young Telemachus *his* blooming years."
Pope's Odyſſey.

"My Paper is the *Ulyſſes his* bow, in which every man of wit or learning may try his ſtrength." Addiſon, Guardian No. 98. This is no ſlip of Mr. Addiſon's pen: he gives us his opinion upon this point very explicitly in another place. "The ſame ſingle letter (*s*) on many occaſions does the office of the whole word, and repreſents the *his* and *her* of our forefathers." Addiſon, Spect. No. 135. The latter inſtance might have ſhewn him how groundleſs this notion is: for it is not eaſy to conceive, how the letter *s* added to a Feminine Noun ſhould repreſent the word *her*; any more than it ſhould the word *their*, added to a Plural Noun; as, "the *children's* bread." But the direct derivation of this Caſe from the Saxon Genitive Caſe is ſufficient of itſelf to decide this matter.

[3] In Poetry, the Sign of the Poſſeſſive Caſe is frequently omitted after Proper Names ending in *s*, or *x*: as, "The wrath of Peleus' Son." Pope. This ſeems not ſo allowable in Proſe: as, "Moſes' miniſter:" Joſh. i. 1. "Phinehas'

in *s*; as, "on *eagles'* wings [4]." Both the Sign and the Prepoſition ſeem ſometimes to be uſed; as, "a ſoldier *of the king's*:" but here are really two Poſſeſſives; for it means, one *of* the ſoldiers *of* the king."

The Engliſh in its Subſtantives has but two different terminations for Caſes; that of the Nominative, which ſimply expreſſes the Name of the thing, and that of the Poſſeſſive Caſe.

Things are frequently conſidered with relation to the diſtinction of Sex or Gender; as being Male, or Female, or Neither the one, nor the other. Hence Subſtantives are of the Maſculine, or Feminine, or Neuter, (that is, Neither,) Gender: which latter is only the excluſion of all conſideration of Gender.

The Engliſh Language, with ſingular propriety, following nature alone, applies the diſtinction of Maſculine and Feminine only to the names of Animals; all the reſt are Neuter: except when, by a Poetical or Rhetorical fiction, things

"Phinehas' wife." 1 Sam. iv. 19. "Feſtus came into Felix' room." Acts xxiv. 27.

[4] "It is very probable, that this Convocation was called to clear ſome doubt, that King James might have had, about the lawfulneſs of the Hollanders *their* throwing off the Monarchy of Spain, and *their* withdrawing for good and all their allegiance to that Crown." Welwood's Memoirs, p. 31. 6th Edit. In this Sentence the Pronominal Adjective *their* is twice improperly added; the Poſſeſſive Caſe being ſufficiently expreſſed without it.

things Inanimate and Qualities are exhibited as Perſons, and conſequently become either Male or Female. And this gives the Engliſh an advantage above moſt other languages in the Poetical and Rhetorical ſtyle: for when Nouns naturally Neuter are converted into Maſculine and Feminine [5], the Perſonification is more diſtinctly and forcibly marked.

Some

[5] "At his command the uprooted Hills retir'd
Each to *his* place: they heard his voice and went
Obſequious: Heaven *his* wonted face renew'd,
And with freſh flowrets Hill and Valley ſmil'd."
Milton, P. L. B. vi.

"Was I deceiv'd; or did a ſable Cloud
Turn forth *her* ſilver lining on the Night?"
Milton, Comus.

"Of Law no leſs can be acknowledged, than that *her* ſeat is the boſom of God; *her* voice, the harmony of the world. All things in heaven and earth do *her* homage; the very leaſt, as feeling *her* care; and the greateſt, as not exempted from *her* power." Hooker, B. i. p. 6. Go to your Natural Religion: lay before *her* Mahomet and his diſciples, arrayed in armour and in blood:—ſhew *her* the cities, which he ſet in flames; the countries, which he ravaged:—when *ſhe* has viewed him in this ſcene, carry *her* into his retirements; ſhew *her* the Prophet's chamber, his concubines and his wives:—when *ſhe* is tired with this proſpect, then ſhew *her* the Bleſſed Jeſus."—See the whole paſſage in the concluſion of Bp. Sherlock's 9th Sermon, vol. i.

Of theſe beautiful paſſages we may obſerve, that as, in the Engliſh, if you put *it* and *its* inſtead of *his*, *ſhe*, *her*, you confound and deſtroy the images, and reduce, what was before

Some few Subſtantives are diſtinguiſhed in their Gender by their terminations: as, *prince, princeſs*; *actor, actreſs*; *lion, lioneſs*; *hero, heroine*; &c.

The chief uſe of Gender in Engliſh is in the Pronoun of the Third Perſon; which muſt agree in that reſpect with the Noun for which it ſtands.

PRONOUN.

A Pronoun is a word ſtanding *inſtead of a Noun*, as its Subſtitute or Repreſentative.

In the Pronoun are to be conſidered the Perſon, Number, Gender, and Caſe.

There are Three Perſons which may be the Subject of any diſcourſe: firſt, the Perſon who ſpeaks may ſpeak of himſelf; ſecondly, he may ſpeak of the Perſon to whom he addreſſes himſelf; thirdly, he may ſpeak of ſome other Perſon.

Theſe are called, reſpectively, the Firſt, Second, and Third, Perſons: and are expreſſed by the Pronouns, *I, thou, He.*

As the Speakers, the Perſons ſpoken to, and the other Perſons ſpoken of, may be many; ſo each

highly Poetical and Rhetorical, to mere proſe and common diſcourſe; ſo if you render them into another language, Greek, Latin, French, Italian, or German; in which Hill, Heaven, Cloud, Law, Religion, are conſtantly Maſculine, or Feminine or Neuter, reſpectively; you make the images obſcure and doubtful, and in proportion diminiſh their beauty.

This excellent remark is Mr. Harris's, Hermes, p. 58.

each of theſe Perſons hath the Plural Number; *We, Ye, They.*

The Perſons ſpeaking and ſpoken to, being at the ſame time the Subjects of the diſcourſe, are ſuppoſed to be preſent; from which, and other circumſtances, their Sex is commonly known, and needs not to be marked by a diſtinction of Gender in their Pronouns: but the third Perſon, or thing ſpoken of, being abſent and in many reſpects unknown, it is neceſſary that it ſhould be marked by a diſtinction of Gender; at leaſt when ſome particular Perſon or thing is ſpoken of, which ought to be more diſtinctly marked: accordingly the Pronoun Singular of the Third Perſon hath the Three Genders; *He, She, It.*

Pronouns have Three Caſes; the Nominative; the Genitive, or Poſſeſſive; like Nouns; and moreover a Caſe, which follows the Verb Active, or the Prepoſition, expreſſing the Object of an Action, or of a Relation. It anſwers to the Oblique Caſes in Latin; and may be properly enough called the Objective Caſe.

PRONOUNS.

according to their Perſons, Numbers, Caſes, and Genders.

PERSONS.

1.	2.	3.	1.	2.	3.
Singular.			Plural.		
I,	Thou,	He;	We,	Ye or You,	They.

CASES.

Nom.	Poſſ.	Obj.	Nom.	Poſſ.	Obj.
		First Perſon.			
I,	Mine,	Me;	We,	Ours,	Us.
		Second Perſon.			
Thou,	Thine,	Thee;	Ye or You,	Yours,	You (6).
		Third Perſon.			
Maſ. He,	His,	Him;	They,	Theirs,	Them.
Fem. She,	Hers,	Her;			
Neut. It,	Its [7],	It;			

The

[6] Some Writers have uſed *Ye* as the Objective Caſe Plural of the Pronoun of the Second Perſon; very improperly, and ungrammatically.

"The more ſhame for *ye*: holy men I thought *ye*."
Shakeſpear, Hen. VIII.

"But tyrants dread *ye*, leſt your juſt decree
"Transfer the pow'r, and ſet the people free."
Prior.

"His wrath, which one day will deſtroy *ye* both."
Milton, P. L. ii. 734.

Milton uſes the ſame manner of expreſſion in a few other places of his Paradiſe Loſt, and more frequently in his Poems. It may perhaps be allowed in the Comick and Burleſque ſtyle, which often imitates a vulgar and incorrect pronunciation: as, "By the Lord, I knew *ye*, as well as he that made *ye*." Shakeſpear, 1 Henry IV. But in the ſerious and ſolemn ſtyle, no authority is ſufficient to juſtify ſo manifeſt a Soleciſm.

The Singular and Plural Form ſeem to be confounded in the following Sentence: "Paſs *ye* away, *thou* inhabitant of Saphir." Mich. i. 11.

[7] The Neuter Pronoun of the Third Perſon had formerly no variation of Caſes. Inſtead of the Poſſeſſive

its

The Perſonal Pronouns have the nature of Subſtantives, and, as ſuch, ſtand by themſelves: the reſt have the nature of Adjectives, and as ſuch, are joined to Subſtantives; and may be called Pronominal Adjectives.

Thy, My, Her, Our, Your, Their, are Pronominal Adjectives: but, *His,* (that is, *He's*) *Her's Our's, Your's, Their's,* have evidently the Form of the Poſſeſſive Caſe: and by Analogy, *Mine, Thine* [8], may be eſteemed of the ſame rank.

All

its they uſed *his,* which is now appropriated to the Maſculine. "Learning hath *his* infancy, when *it* is but beginning, and almoſt childiſh; then *his* youth, when *it* is luxuriant and juvenile; then *his* ſtrength of years, when *it* is ſolid and reduced; and laſtly *his* old age, when *it* waxeth dry and exhauſt." Bacon, Eſſay 58. In this example *his* is evidently uſed as the Poſſeſſive Caſe of *it:* but what ſhall we ſay to the following, where *her* is applied in the ſame manner, and ſeems to make a ſtrange confuſion of Gender? "He that pricketh the heart maketh *it* to ſhew *her* knowledge." Eccluſ xxii. 19.

"Oft have I ſeen a timely-parted ghoſt,
Of aſhy ſemblance, meagre, pale, and bloodleſs,
Being all deſcended to the lab'ring heart,
Who, in the conflict that *it* holds with death,
Attracts the ſame for aidance 'gainſt the enemy."

Shakeſpear, 2 Hen. VI.

It ought to be,

"*Which,* in the conflict that *it* holds"—

Or, perhaps more poetically,

"*Who,* in the conflict that *he* holds with death."

[8] So the Saxon *Ic* hath the Poſſeſſive Caſe *Min*; *Thu,* Poſſeſſive *Thin*; *He,* Poſſeſſive *His:* from which our Poſſeſſive

All theſe are uſed when the Noun, to which they belong, is underſtood: the two latter ſometimes alſo inſtead of *my*, *thy*, when the Noun following them begins with a vowel.

Beſide the foregoing, there are ſeveral other Pronominal Adjectives; which, though they may ſometimes ſeem to ſtand by themſelves, yet have always ſome Subſtantive belonging to them, either referred to, or underſtood: as, *This*, *that*, *other*, *any*, *ſome*, *one*, *none*. Theſe are called Definitive, becauſe they *define* and limit the extent of the Common Name, or General Term, to which they either refer, or are joined. The three firſt of theſe are varied, to expreſs Number; as, *Theſe*, *thoſe*, *others*; [9]; the laſt of which admits of the Plural form only when its Subſtantive is not joined to it, but referred to, or underſtood: none of them are varied to expreſs the Gender or Caſe. *One* is ſometimes uſed in an

ſeſſive Caſes of the ſame Pronouns are taken without Alteration. To the Saxon Poſſeſſive Caſes, *hire*, *ure*, *eower*, *hira*, (that is, *her's*, *our's*, *your's* *their's*) we have added the *s*, the Characteriſtick of the Poſſeſſive Caſe of Nouns. Or *our's*, *your's*, are directly from the Saxon *ures*, *eowers*; the Poſſeſſive Caſe of the Pronominal Adjectives *ure*, *eower*; that is, *our*, *your*.

[9] "Diodorus, whoſe deſign was to refer all occurrences to years, is of more credit in point of Chronology, than Plutarch or any *other* that *write* Lives by the lump." Bently, Diſſert. on Themiſtocles's Epiſtles, Sect. vi. It ought to be *others*, or *writes*.

an Indefinite ſenſe, (anſwering to the French *on*,) as in the following phraſes; "*one* is apt to think;" "*one* ſees;" "*one* ſuppoſes." *Who*, *which*, *that*, are called Relatives, becauſe they more directly *refer* to ſome ſubſtantive *going before*; which therefore is called the Antecedent. They alſo connect the following part of the Sentence with the foregoing. Theſe belong to all the three Perſons; whereas the reſt belong only to the Third. One of them only is varied to expreſs the three caſes; *Who*, *whoſe* [1]. (that is, *who's* [2]), *whom*: none of them have different endings.

[1] *Whoſe* is by ſome authors made the Poſſeſſive Caſe of *which*, and applied to things as well as perſons: I think improperly.

"The *queſtion*, *whoſe* ſolution I require,
Is, what the ſex of women moſt deſire." Dryden.

"Is there any other *doctrine*, *whoſe* followers are puniſhed?" Addiſon.

The higher Poetry, which loves to conſider every thing as bearing a Perſonal Character, frequently applies the perſonal Poſſeſſive *whoſe* to inanimate beings.

"Of man's firſt diſobedience, and the fruit
Of that forbidden Tree, *whoſe* mortal Taſte
Brought death into the world and all our wo."
Milton.

[2] So the Saxon *hwa* hath the Poſſeſſive Caſe *hwæs*. Note, that the Saxons rightly placed the Aſpirate before the w.

endings for the Numbers. *Who, which, what,* are called Interrogatives when they are uſed in *aſking queſtions.* The two latter of them have no variation of Number or Caſe. *Each, every* [3], *either,* are called Diſtributives; becauſe they denote the perſons, or things that make up a number, as taken *ſeparately* and ſingly.

Own, and *ſelf,* in the Plural ſelves, are joined to the poſſeſſives, *my, our, thy, your, his* [4], *her,* their; as, *my own* hand; *myſelf, yourſelves:* both of them expreſſing emphaſis, or oppoſition; as, "I did it *my own ſelf.*" that is, and no one elſe: the latter alſo forming the Reciprocal Pronoun; as, "he hurt *himſelf.*" *Himſelf, themſelves,* ſeem to

w: as we now pronounce it. This will be evident to any one that ſhall conſider in what manner he pronounces the words *what, when*; that is, *hoo-ăt, hoo-ĕn.*

[3] *Every* was formerly much uſed as a Pronominal Adjective ſtanding by itſelf: as, "He propoſeth unto God their neceſſities, and they their own requeſts, for relief in *every* of them." Hooker, v. 39. "The corruptions and depredations to which *every* of theſe was ſubject." Swift, Conteſts and Diſſentions. We now commonly ſay, *every one.*

[4] The poſſeſſives *his, mine, thine,* may ſometimes be accounted either Pronominal Adjectives, or Genitive Caſes of the reſpective Pronouns. The form is ambiguous; juſt in the ſame manner as, in the Latin phraſe "*cujus* liber," the word *cujus* may be either the Genitive Caſe of *qui,* or the Nominative Maſculine of the Adjective *cujus, cuja, cujum.* So likewiſe *mei, tui, ſui, noſtri, veſtri,* have the ſame form, whether Pronouns, or Pronominal Adjectives.

to be uſed in the Nominative Caſe by corruption inſtead of *his ſelf, their ſelves* [5]: as, "he came *himſelf*;" "they did it *themſelves*; where *himſelf, themſelves*, cannot be in the Objective Caſe. If this be ſo, *ſelf* muſt be, in theſe inſtances, not a Pronoun, but a Noun. Thus Dryden uſes it:

"What I ſhew,
Thy *ſelf may* freely on thyſelf beſtow."

Ourſelf, the Plural Pronominal Adjective with the Singular Subſtantive, is peculiar to the Regal Style.

Own is an Adjective; or perhaps the Participle (*owen*) of the verb *to owe*; to poſſeſs; to be the right owner of a thing [6].

All Nouns whatever, in Grammatical Conſtruction, are of the Third Perſon; except when an addreſs is made to a Perſon: then the Noun (anſwering to what is called the Vocative Caſe in Latin,) is of the Second Perſon.

ADJECTIVE.

[5] *His ſelf* and *their ſelves* were formerly in uſe, as even in the Objective Caſe after a Prepoſition: every of us, each for *his ſelf*, laboured how to recover him." Sidney. "That they would willingly and of *their ſelves* endeavour to keep a perpetual chaſtity." Stat. 2 and 3 Ed. VI. ch. 21.

[6] "That Man that *oweth* this girdle." Acts xxi. 11.

ADJECTIVE.

AN ADJECTIVE is a word *added to* a Subſtantive to expreſs its quality [7].

In Engliſh the Adjective is not varied on account of Gender, Number, or Caſe [8].

The only variation, which it admits of, is that of the Degrees of Compariſon.

Qualities for the moſt part admit of *more* and *leſs*, or of different degrees: and the words that expreſs ſuch Qualities have accordingly proper forms to expreſs different degrees. When a Quality

[7] Adjectives are very improperly called *Nouns*: for they are not the *Names* of things. The Adjectives *good*, *white*, are applied to the Nouns *man*, *ſnow*, to expreſs the Qualities belonging to thoſe Subjects; but the Names of thoſe Qualities in the Abſtract, (that is, conſidered in themſelves, and without being attributed to any Subject) are *goodneſs*, *whiteneſs*; and theſe are Nouns or Subſtantives.

[8] Some few Pronominal Adjectives muſt here be excepted, as having the Poſſeſſive Caſe; as *one*, *other*, *another*: "By *one's* own choice." Sidney.

"Teach me to feel *another's* wo."

Pope, Univ. Prayer.

And the Adjectives *former*, and *latter*, may be conſidered as Pronominal, and repreſenting the Nouns, to which they refer; if the phraſe in the following ſentence be allowed to be juſt: "It was happy for the ſtate that Fabius continued in the command with Minucius: the *former's* phlegm was a check upon the *latter's* vivacity."

Quality is ſimply expreſſed without any relation to the ſame in a different degree, it is called the Poſitive; as, *wiſe, great*. When it is expreſſed with augmentation, or with reference to a leſs degree of the ſame, it is called the comparative; as, *wiſer, greater*. When it is expreſſed as being in the higheſt degree of all, it is called the Superlative; as *wiſeſt, greateſt*.

So that the ſimple word, or Poſitive, becomes Comparative by adding *r* or *er*; and Superlative by adding *ſt* or *eſt*, to the end of it. And the Adverbs *more* or *moſt* placed before the Adjective have the ſame effect; as, *wiſe, more wiſe, moſt wiſe* [9].

Monoſyllables,

[9] Double Comparatives and Superlatives are improper:

"The Duke of Milan,
And his *more braver* Daughter could control thee."
Shakeſpear, Tempeſt.

"After the *moſt ſtraiteſt* ſect of our religion I have lived a Phariſee." Acts xxvi. 5. So likewiſe Adjectives, that have in themſelves a Superlative ſignification, admit not properly the Superlative form ſuperadded: "Whoſoever of you will be *chiefeſt*, ſhall be ſervant of all." Mark x. 44. "One of the firſt and *chiefeſt* inſtances of prudence." Atterbury, Serm. IV. 10. "While the *extremeſt* parts of the earth were meditating a ſubmiſſion." Ibid. I. 4.

"But firſt and *chiefeſt* with thee bring
Him, that yon ſoars on golden wing,
Guiding the fiery-wheeled throne,
The Cherub Contemplation."
Milton, Il Penſoroſo.

Monoſyllables, for the moſt part, are compared by *er* and *eſt*; and Diſſyllables by *more* and *moſt*: as, *mild, milder, mildeſt*; *frugal, more frugal, moſt frugal.* Diſſyllables ending in *y*, as *happy, lovely*; and in *le* after a mute, as *able, ample*; or accented on the laſt ſyllable, as *diſcrete, polite*, eaſily admit of *er* and *eſt*. Words of more than two ſyllables hardly ever admit of thoſe terminations.

In ſome few words the Superlative is formed by adding the Adverb *moſt* to the end of them: as, *nethermoſt, uttermoſt, undermoſt, uppermoſt, foremoſt.*

In Engliſh, as in moſt languages, there are ſome words of very common uſe, (in which the caprice of Cuſtom is apt to get the better of Analogy,) that are irregular in this reſpect: as *good, better, beſt*; *bad, worſe, worſt*; *little, leſs* [1], *leaſt*; *much,*

"That on the ſea's *extremeſt* border ſtood."
Addiſon's Travels.

But poetry is in poſſeſſion of theſe two improper Superlatives, and may be indulged in the uſe of them.

The Double Superlative *moſt higheſt* is a Phraſe peculiar to the Old Vulgar Tranſlation of the Pſalms; where it acquires a ſingular propriety from the Subject to which it is applied, the Supreme Being, who is *higher than the higheſt.*

[1] "*Leſſer*, ſays Mr. Johnſon, is a barbarous corruption of *leſs*, formed by the vulgar from the habit of terminating Compariſons in *er*.

"Attend to what a *leſſer* Muſe indites." Addiſon.

"The

much, or *many*, *more*, *moſt*; and a few others. And in other languages, the words, irregular in this reſpect, are thoſe, which expreſs the very ſame ideas with the foregoing.

VERB.

A VERB is a *word* which ſignifies to be, to do, or to ſuffer.

There are three kinds of Verbs; Active, Paſſive, and Neuter Verbs.

A Verb Active expreſſes an action, and neceſſarily implies an Agent, and an Object acted upon: as, *to love*; "I love Thomas."

A Verb Paſſive expreſſes a Paſſion, or a ſuffering, or the Receiving of an Action; and neceſſarily implies an Object acted upon, and an Agent by

"The tongue is like a race-horſe; which runs the faſter, the *leſſer* weight it carries." Addiſon, Spect. No. 247.

Worſer ſounds much more barbarous, only becauſe it has not been ſo frequently uſed.

"Changed to a *worſer* ſhape thou canſt not be."
Shakeſpear, 1 Hen. VI.

"A dreadful quiet felt, and *worſer* far
Than arms, a ſullen interval of war." Dryden.

The Superlative *leaſt* ought rather to be written without the *a*, being contracted from *leſſeſt*: as Dr. Wallis hath long ago obſerved the Conjunction, of the ſame ſound, might be written with the *a*, for diſtinction.

by which it is acted upon; as, *to be loved*; "Thomas is loved by me."

So when the Agent takes the lead in the Sentence, the Verb is Active, and is followed by the Object: when the Object takes the lead, the Verb is paſſive, and is followed by the Agent.

A Verb Neuter expreſſes Being; or a ſtate or condition of being; when the Agent and the Object acted upon coincide, and the event is properly Neither action nor paſſion, but rather ſomething between both: as, *I am, I ſleep, I walk.*

The Verb Active is called alſo Tranſitive; becauſe the action *paſſeth over* to the Object, or hath an effect upon ſome other thing: and the Verb Neuter is called Intranſitive; becauſe the effect is confined within the Agent, and doth *not paſs over* to any object [2].

In Engliſh many Verbs are uſed both in an Active and Neuter ſignification, the conſtruction only determining of which *kind* they are.

[2] The diſtinction between Verbs abſolutely Neuter, as *to ſleep*: and Verbs Active Intranſitive, as *to walk*; though founded in nature and truth, is of little uſe in Grammar. Indeed it would rather perplex than aſſiſt the learner: for the difference between Verbs Active and Neuter, as Tranſitive and Intranſitive, is eaſy and obvious; but the difference between Verbs abſolutely Neuter and intranſitively Active is not always clear. But however theſe latter may differ in nature, the Conſtruction of them both is the ſame: and Grammar is not ſo much concerned with their real, as with their Grammatical, properties.

To the ſignification of the Verb is ſuperadded the deſignation of Perſon, by which it correſponds with the ſeveral Perſonal Pronouns; of Number, by which it correſponds with the Number of the Noun, Singular or Plural; of Time, by which it repreſents the being, action, or paſſion, as Preſent, Paſt, or Future; whether Imperfectly or Perfectly; that is, whether paſſing in ſuch time, or then finiſhed; and laſtly of Mode, or of the various Manner in which the being action, or paſſion is expreſſed.

In a Verb therefore are to be conſidered the Perſon, the Number, the Time and the Mode.

The Verb in ſome parts of it varies its endings, to expreſs, or agree with, different Perſons of the ſame number: as, I *love*, Thou *loveſt*, He *loveth*, or *loves*."

So alſo to expreſs different Numbers of the ſame perſon: as, "Thou *loveſt*, Ye *love*; He *loveth*, They *love* [3]."

So

[3] In the Plural Number of the Verb, there is no variation of ending to expreſs the different Perſons; and the three Perſons Plural are the ſame alſo with the firſt Perſon Singular: moreover in the Preſent Time of the Subjunctive Mode all Perſonal variation is wholly dropped. Yet is this ſcanty proviſion of terminations ſufficient for all the purpoſes of diſcourſe, nor does any ambiguity ariſe from it: the Verb being always attended either with the Noun expreſſing the Subject acting or acted upon, or the Pronoun repreſenting it. For which reaſon the Plural Termination in *en*, *they loven*, *they weren*, formerly in uſe, was laid aſide as unneceſſary, and hath long been obſolete.

So likewiſe to expreſs different Times, in which any thing is repreſented as being, acting, or acted upon: as, I *love*, I *loved*; I *bear*, I *bore*, I have *borne*."

The Mode is the *Manner* of repreſenting the Being, Action, or Paſſion. When it is ſimply *declared*, or a queſtion is aſked, in order to obtain a *declaration* concerning it, it is called the Indicative mode; as, "I *love*, *loveſt* thou?" when it is *bidden*, it is called the Imperative; as "*love* thou:" when it is *ſubjoined* as the end or deſign, or mentioned under a condition, a ſuppoſition, or the like, for the moſt part depending on ſome other Verb, and having a conjunction before it, it is called the Subjunctive; as, "If I *love*; if thou *love*:" when it is barely expreſſed *without any limitation* of perſon or number, it is called the Infinitive; as, "to *love*;" and when it is expreſſed in a form in which it may be joined to a Noun as its quality or accident, *partaking* thereby of the nature of an Adjective, it is called the Participle; as, "*loving* [4]."

But

[4] A Mode is a particular form of the Verb, denoting the *manner* in which a thing is, does, or ſuffers; or expreſſing an intention of mind concerning ſuch being, doing, or ſuffering. As far as Grammar is concerned, there are no more Modes in any language, than there are forms of the Verb appropriated to the denoting of ſuch different manners of repreſentation. For Inſtance; the Greeks have a peculiar form of the Verb, by which they expreſs the ſubject, or matter of a Wiſh;

But to expreſs the Time of the Verb the Engliſh uſes alſo the aſſiſtance of other Verbs, called therefore

a Wiſh; which properly conſtitutes an Optative Mode: but the Latins have no ſuch form; the ſubject of a wiſh in their language is ſubjoined to the wiſh itſelf either expreſſed or implied, as ſubſequent to it and depending on it; they have therefore no Optative mode; but what is expreſſed in that Mode in Greek, falls properly under the Subjunctive Mode in Latin. For the ſame reaſon, in Engliſh the ſeveral expreſſions of Conditional Will, Poſſibility, Liberty, Obligation, &c. come all under the Subjunctive Mode. The mere expreſſions of Will, Poſſibility, Liberty, Obligation, &c. belong to the Indicative Mode: it is their Conditionality, their being ſubſequent, and depending upon ſomething preceding, that determines them to the ſubjunctive Mode. And in this Grammatical Modal Form, however they may differ in other reſpects Logically, or Metaphyſically, they all agree. That Will, Poſſibility, Liberty, Obligation, &c. though expreſſed by the ſame Verbs that are occaſionally uſed as Subjunctive Auxiliaries, may belong to the Indicative Mode, will be apparent from a few examples.

"Here we *may* reign ſecure."
"Or of the Eternal co-eternal beam
May I expreſs thee unblam'd?"
"Firm they *might* have ſtood
Yet fell." Milton.

"What we *would* do,
We *ſhould* do, when we *would*."
Shakeſpear, Hamlet.

"Is this the nature,
Which paſſion *could* not ſhake? whoſe ſolid virtue

The

therefore Auxiliaries, or Helpers; *do*, *be*, *have*, *ſhall*, *will*: as, I *do* love, I *did* love; I *am* loved; I *was* loved; I *have* loved, I *have been* loved; I *ſhall*, or *will*, love, or *be* loved."

The principal Auxiliaries, to *have*, and *to be*, are thus varied, according to Perſon, Number, Time and Mode.

Time is Preſent, Paſt, or Future.

TO HAVE.

Indicative Mode.

Preſent Time.

Perſon.	Sing.	Plur.	
1.	I have,	We	have.
2.	Thou haſt [5],	Ye	
3.	He hath, or has [6];	They	

Paſt

The ſhot of accident, or dart of chance,
Could neither raze, nor pierce?" Id. Othello.

Theſe ſentences are all either declarative, or ſimply interrogative; and however expreſſive of Will, Liberty, Poſſibility, or Obligation, yet the Verbs are all of the Indicative Mode.

It ſeems, therefore, that whatever other Metaphyſical Modes there may be in the theory of Univerſal Grammar, there are in Engliſh no other Grammatical Modes than thoſe above deſcribed.

That the Participle is a mere Mode of the Verb, is manifeſt, if our Definition of a Verb be admitted: for it ſignifies being, doing, or ſuffering, with the deſignation of Time ſuperadded. But if the eſſence of the Verb be made to conſiſt

Paſt Time.

1. I had,	We	
2. Thou hadſt,	Ye	} had.
3. He had;	They	

Future

ſiſt in Affirmation, not only the Participle will be excluded from its place in the Verb, but the Infinitive itſelf alſo; which certain ancient Grammarians of great authority held to be alone the genuine Verb, denying that title to all the other Modes. See HERMES, p. 164

[5] *Thou*, in the Polite and even in the Familiar Style, is diſuſed, and the Plural *You* is employed inſtead of it: we ſay, *You have*; not, *Thou haſt*. Though in this caſe we apply *You* to a ſingle Perſon, yet the Verb too muſt agree with it in the Plural Number: it muſt neceſſarily be, *You have*; not *You haſt*. *You was*, the Second Perſon Plural of the Pronoun placed in agreement with the Firſt or Third Perſon Singular of the Verb, is an enormous Soleciſm: and yet Authors of the firſt rank have inadvertently fallen into it. "Knowing that *you was* my old maſter's good friend." Addiſon, Spect. No. 517. "The account *you was* pleaſed to ſend me." Bentley, Phileleuth. Lipſ. Part II. Letter. "Would to God *you was* within her reach." Bolingbroke to Swift, Letter 46. "If *you was* here." Ditto, Letter 47. "I am juſt now as well, as when *you was* here." Pope to Swift, P. S. to Letter 56. On the contrary the Solemn Style admits not of *You* for a Single Perſon. This hath led Mr. Pope into a great impropriety in the beginning of his Meſſiah:

"O *Thou* my voice inſpire,
Who *touch'd* Iſaiah's hallow'd lips with fire!"

The Solemnity of the Style would not admit of *You* for *Thou* in the Pronoun; nor the meaſure of the Verſe *touchedeſt*, or *didſt*

Future Time.

1. I ſhall, or will,	have;	We	ſhall,
2. Thou ſhalt, or wilt [7],		Ye	or will,
3. He ſhall, or will,		They	have.

Imperative

didſt touch, in the Verb; as it indiſpenſably ought to be, in the one, or the other, of theſe two forms: *You*, who *touched*; or *Thou* who *touchedſt*, or *didſt touch*.

"What art *thou*, ſpeak, *that* on deſigns unknown,
While others ſleep, thus *range* the camp alone?"
Pope, Iliad. x. 90.

"Accept theſe grateful tears: for thee they flow;
For *thee*, *that* ever *felt* another's wo."
Ibid. xix. 319.

"Faultleſs *thou dropt* from his unerring ſkill."
Dr. Arbuthnot; Dodſley's Poems, vol. i.

Again:

"Juſt of *thy* word, in every thought ſincere;
Who *knew* no wiſh, but what the world might hear."
Pope, Epitaph.

It ought to be *your* in the firſt line, or *knewſt* in the ſecond.

In order to avoid this Grammatical inconvenience, the two diſtinct forms of *Thou* and *You* are often uſed promiſcuouſly by our modern Poets, in the ſame Poem, in the ſame Paragraph, and even in the ſame Sentence; very inelegantly and improperly:

"Now, now, I ſeize, I claſp *thy* charms;
And now *you* burſt, ah cruel! from my arms."
Pope.

Imperative Mode.

1. Let me have,	Let us have,
2. Have thou,	Have ye,
or, Do thou have,	or, Do ye have,
3. Let him have;	Let them have.

Subjunctive Mode.

Preſent Time.

1. I	} have;	We	} have.
2. Thou		Ye	
3 He		They	

Infinitive

[6] *Hath* properly belongs to the ſerious and ſolemn ſtyle; *has*, to the familiar. The ſame may be obſerved of *doth* and *does*.

"But, confounded with thy art,
Inquires her name, that *has* his heart."

Waller.

"Th' unwearied Sun from day to day
Does his Creator's pow'r diſplay."

Addiſon.

The nature of the ſtyle, as well as the harmony of the verſe, ſeems to require in theſe places *hath* and *doth*.

[7] The Auxiliary Verb *will* is always thus formed in the ſecond and third Perſons ſingular: but the Verb *to will*, not being an Auxiliary, is formed regularly in thoſe Perſons: I *will*, Thou *willeſt*, He *willeth* or *wills*. "Thou, that art the author and beſtower of life, canſt doubtleſs reſtore it alſo, if thou *will'ſt*, and when thou *will'ſt*: but whether thou *will;ſt* [wilt] pleaſe to reſtore it, or not, that Thou alone knoweſt." Atterbury, Serm. I. 7.

Infinitive Mode.

Preſent, To have: Paſt, to have had.

Participle.

Preſent, Having: Perfect (8), Had:
Paſt, Having had.

TO BE.

Indicative Mode.

Preſent Time.

1. I am,	We	} are.
2. Thou art,	Ye	
3. He is;	They	

Or,

1. I be,	We	} be
2. Thou beeſt,	Ye	
3. He is (9);	They	

Paſt

[8] This Participle repreſents the action as complete and finiſhed; and, being ſubjoined to the Auxiliary *to have*, conſtitutes the Perfect Times: I call it therefore the Perfect Participle. The ſame, ſubjoined to the Auxiliary *to be*, conſtitutes the Paſſive Verb; and in that ſtate, or when uſed without the Auxiliary in a paſſive ſenſe, is called the Paſſive Participle.

[9] "I think it *be* thine indeed; for thou lieſt in it." Shakeſpear, Hamlet. *Be*, in the Singular Number of this Time and Mode, eſpecially in the third Perſon, is obſolete; and is become ſomewhat antiquated in the Plural.

Paſt Time.

1. I was,	We	} were
2. Thou waſt,	Ye	
3. He was ;	They	

Future Time.

1. I ſhall, or will,	We	ſhall,
2. Thou ſhalt, or wilt, } be ;	Ye	or will,
3. He ſhall, or will,	They	be.

Imperative Mode.

1. Let me be,	Let us be,
2. Be thou,	Be ye,
or, Do thou be,	or Do ye be,
3. Let him be ;	Let them be.

Subjunctive Mode.

Preſent Time.

1. I	We	} be.
2. Thou } be ;	Ye	
3. He	They	

Paſt Time.

1. I were,	We	} were.
2. Thou wert [1],	Ye	
3. He were ;	They	

Infinitive

[1] "Before the ſun.
Before the heav'ns thou *wert.*" Milton.
"Remember what thou *wert.*" Dryden.
"I knew

Infinitive Mode.

Preſent Time.

Preſent, to be: Paſt, To have been.

Participle.

Preſent, Being: Perfect Been:

Paſt, Having been.

The Verb Active is thus varied according to Perſon, Number, Time and Mode.

Indicative Mode.

Preſent Time.

Perſon.	Sing.	Plur.	
	1. I love,	We	love.
	2. Thou loveſt,	Ye	
	3. He loveth, or loves;	They	

Paſt

"I knew thou wert not ſlow to hear." Addiſon.

"Thou who of old *wert* ſent to Iſrael's court."
Prior.

"All this thou *wert*." Pope.

"Thou, Stella, *wert* no longer young,
"When firſt for thee my harp I ſtrung." Swift.

Shall we in deference to theſe great authorities allow *wert* to be the ſame with *waſt*, and common to the Indicative and Subjunctive Mode? or rather abide by the practice of our beſt ancient writers; the propriety of the language, which requires, as far as may be, diſtinct forms for different Modes; and the analogy of formation in each Mode; I *was*, Thou *waſt*; I *were*, Thou *wert*; all which conſpire to make *wert* peculiar to the Subjunctive Mode.

Paſt Time.

1. I loved,		We	loved.
2. Thou lovedſt,		Ye	
3. He loved;		They	

Future Time.

1. I ſhall, or will,	love;	We	ſhall,
2. Thou ſhalt, or wilt,		Ye	or will,
3. He ſhall, or will,		They	love.

Imperative Mode.

1. Let me love,	Let us love; [2]
2. Love thou,	Love ye,
or, Do thou Love,	or, Do ye love,
3. Let him love;	Let them love.

Subjunctive Mode.

Preſent Time.

1. I	love;	We	love.
2. Thou		Ye	
3. He		They	

And,

1. I may	love;	We	may love; and have loved [3].
2. Thou mayeſt		Ye	
3. He may		They	

Paſt

[2] The other form of the Firſt Perſon Plural of the Imperative, *love we*, is grown obſolete.

[3] Note, that the Imperfect and Perfect Times are here put together. And it is to be obſerved, that, in the Subjunctive Mode, the event being ſpoken of under a condition, or ſuppoſition, or in the form of a wiſh, and therefore as doubtful

Paſt Time.

1. I might	love;	We	might love;
2. Thou mighteſt		Ye	and
3. He might		They	have loved[3].

And,

I could, ſhould, would; Thou couldſt, &c. love; and have loved.

Infinitive Mode.

Preſent, To love: Paſt, to have loved.

Participle.

Preſent Loving: Perfect, Loved: Paſt, Having loved.

But in diſcourſe we have often occaſion to ſpeak of Time, not only as Preſent, Paſt, and Future, at large and indeterminately; but alſo as ſuch with ſome particular diſtinction and limitation; that is, as paſſing, or finiſhed; as imperfect,

doubtful and contingent, the Verb itſelf in the Preſent, and in the Auxiliary both of the Preſent and Paſt Imperfect Times, often carry with them ſome what of a future ſenſe: as, "If he come to-morrow, I may ſpeak to him."—"if he ſhould, or would, come to-morrow, I might, would, could, or ſhould, ſpeak to him:" Obſerve alſo, that the Auxiliaries *ſhould* and *would* in the Imperfect times are uſed to expreſs the Preſent and Future as well as the Paſt; as, "It is my deſire that he *ſhould*, or *would*, come *now*, or *to-morrow*;" as well as, "It *was* my deſire, that he *ſhould*, or *would*, come *now*, or *yeſterday*," So that in this mode the preciſe Time of the Verb is very much determined by the nature and drift of the Sentence.

fect, or perfect. This will beſt be ſeen in an example of a Verb laid out and diſtributed according to theſe diſtinctions of Time.

Indefinite, or Undetermined, Time:

Preſent,	Paſt,	Future.
I love;	I loved;	I ſhall love.

Definite, or Determined, Time:

Preſent Imperfect:	I am (now) loving.
Preſent Perfect:	I have (now) loved.
Paſt Imperfect:	I was (then) loving.
Paſt Perfect:	I had (then) loved.
Future Imperfect:	I ſhall (then) be loving.
Future Perfect:	I ſhall (then) have loved.

It is needleſs here to ſet down at large the ſeveral Variations of the Definite Times; as they conſiſt only in the proper Variations of the Auxiliary, joined to the Preſent or Perfect Participle; which have been already given.

To expreſs the Preſent and Paſt Imperfect of the Active and Neuter Verb, the Auxiliary *do* is ſometimes uſed: I *do* (now) love; I *did* (then) love.

Thus with very little variation of the principal Verb, the ſeveral circumſtances of Mode and Time are clearly expreſſed by the help of Auxiliaries, *be, have, do, let, may, can, ſhall, will.*

The

The peculiar force of the ſeveral Auxiliaries is to be obſerved. *Do* and *did* mark the Action itſelf, or the Time of it [4], with greater force and diſtinction. They are alſo of frequent and almoſt neceſſary uſe in Interrogative and Negative Sentences. They ſometimes alſo ſupply the place of another Verb, and make the repetition of it, in the ſame or a ſubſequent ſentence, unneceſſary, as,

" He *loves* not plays,
As thou *doſt*, Anthony."

Shakeſpear, Jul. Cæſ.

Let does not only expreſs permiſſion; but praying, exhorting, commanding. *May* and *might* expreſs the poſſibility or liberty of doing a thing; *can* and *could*, the power. *Muſt* is ſometimes called in for a helper, and denotes neceſſity. *Will*, in the firſt Perſon ſingular and plural, promiſes

[4] " Perdition catch my ſoul
But I *do* love thee!
" This to me
In dreadful ſecrecy impart they *did*." Shakeſpear.

" Die he certainly *did*." Sherlock, Vol. I. Diſc. 7.

" Yes, I *did* love her;" that is, at that time, or once; intimating a negation, or doubt, of preſent love.

" The Lord called Samuel: and he ran unto Eli, and ſaid, Here am I, for thou *calledſt* me.—And the Lord called yet again, Samuel. And Samuel aroſe and went to Eli, and ſaid, Here am I, for thou *didſt* call me." 1 Sam. iii. 4—6.

or threatens; in the ſecond and third Perſons, only foretells: *ſhall*, on the contrary, in the firſt Perſon ſimply foretells; in the ſecond and third Perſons, promiſes, commands, or threatens [5]. But this muſt be underſtood of Explicative Sentences; for when the Sentence is Interrogative, juſt the reverſe, for the moſt part, takes place: Thus, "I *ſhall* go; you *will* go;" expreſs event only: but, "*will* you go?" imports intention; and "*ſhall* I go?" refers to the will of another. But again, "he *ſhall* go," and "*ſhall* he go?" both imply will, expreſſing or referring to a command. *Would* primarily denotes inclination of will; and *ſhould*, obligation: but they both vary their import, and are often uſed to expreſs ſimple event.

Do and *have* make the Preſent Time; *did*, *had* [6], the Paſt; *ſhall*, *will*, the Future: *let* is employed

[5] This diſtinction was not obſerved formerly as to the word *ſhall*, which was uſed in the Second and Third Perſons to expreſs ſimply the Event. So likewiſe *ſhould* was uſed, where we now make uſe of *would*. See the Vulgar Tranſlation of the Bible.

[6] It has been very rightly obſerved, that the Verb *had* in the common Phraſe, *I had rather*, is not properly uſed, either as an Active, or as an Auxiliary Verb; that, being in the Paſt time, it cannot in this caſe be properly expreſſive of time Preſent; and that it is by no means reducible to any Grammatical conſtruction. In truth, it ſeems to have ariſen from a mere miſtake, in reſolving the familiar and ambiguous abbreviation, *I'd rather*, into *I had rather*, inſtead of *I would*

ployed in forming the Imperative Mode; *may, might, could, would, ſhould,* in forming the Subjunctive. The Preposition *to*, placed before the verb, makes the Infinitive Mode [7]. *Have*, through

would rather; which latter is the regular, analogous, and proper expreſſion. See two Grammatical Eſſays. London, 1768. Eſſay 1.

[7] Biſhop Wilkins gives the following elegant inveſtigation of the Modes in his *Real Character*, Part iii. Chap. 5.

"To ſhew in what manner the Subject is to be joined with his Predicate, the Copula between them is affected with a Particle; which, from the uſe of it, is called *Modus*, the manner or *Mode*.

Now the Subject and Predicate may be joined together either *Simply*, or with ſome kind of *Limitation*; and accordingly theſe Modes are Primary or Secondary.

The Primary Modes are called by Grammarians Indicative and Imperative.

When the matter is declared to be ſo, or at leaſt when it ſeems in the Speaker's power to have it to be ſo, as the bare union of Subject and Predicate would import; then the Copula is nakedly expreſſed without any variation: and in this manner of expreſſing it is called the Indicative Mode.

When it is neither declared to be ſo, nor ſeems to be immediately in the Speaker's power to have it ſo; then he can do no more in words, but make out the expreſſion of his will to him that hath the thing in his power: namely to

his { Superior, Equal, Inferior, } by { Petition, Perſuaſion, Command, } And the

manner of theſe affecting the Copula, (Be it ſo or let it be ſo,) is called the Imperative Mode; of which there are three varieties, very fit to be diſtinctly provided for. As for

through its ſeveral Modes and times, is placed only before the Perfect Participle; and *be*, in like

that other uſe of the Imperative Mode, when it ſignifies *Permiſſion*: this may be ſufficiently expreſſed by the *Secondary Mode* of *Liberty*; You *may* do it.

The Secondary Modes are ſuch, as when the Copula is affected with any of them, make the Sentence to be (as Logicians call it) a *Modal Propoſition*.

This happens, when the matter in diſcourſe, namely, the being, or doing, or ſuffering of a thing, is conſidered, not *ſimply by itſelf*, but *gradually in its cauſes*; from which it proceeds either *contingently*, or *neceſſarily*.

Then a thing ſeems to be left as *Contingent*, when the Speaker expreſſes only the *Poſſibility* of it, or his own *Liberty* to it.

1. The *Poſſibility* of a thing depends upon the power of its cauſe; and may be expreſſed,

when { *Abſolute*, / *Conditional*, } by the Particle { *Can*; / *Could*.

2. The *Liberty* of a thing depends upon a freedom from all obſtacles either within or without, and is uſually expreſſed in our language,

when { *Abſolute*, / *Conditional* } by the Particle { *May*; / *Might*.

Then a thing ſeems to be of *Neceſſity*, when the Speaker expreſſeth the reſolution of his own *will*, or ſome other *Obligation* upon him from without.

3. The *Inclination of the will* is expreſſed,

if { *Abſolute*, / *Conditional*, } by the Particle { *Will*; / *Would*.

4. The Neceſſity of a thing from ſome *external Obligation*, whether *Natural* or *Moral*, which we call Duty, is expreſſed,

if

like manner, before the Preſent and Paſſive Participles: the reſt only before the Verb, or another Auxiliary, in its Primary form.

When an Auxiliary is joined to the Verb, the Auxiliary goes through all the variations of Perſon and Number; and the Verb itſelf continues invariably the ſame. When there are two or more Auxiliaries joined to the Verb, the firſt of them only is varied according to Perſon and Number. The Auxiliary *muſt* admits of no variation.

The Paſſive Verb is only the Participle Paſſive, (which for the moſt part is the ſame with the Indefinite Paſt Time Active, and always the ſame with the Perfect Participle,) joined to the Auxiliary Verb *to be*, through all its Variations: as, "I *am loved*; I *was loved*; I *have been loved*; I *ſhall be loved:*" and ſo on, through all the Perſons, the Numbers, the Times, and the Modes.

The Neuter Verb is varied like the Active; but, having ſomewhat of the Nature of the Paſſive, admits in many inſtances of the Paſſive form, retaining ſtill the Neuter ſignification; chiefly in ſuch Verbs, as ſignify ſome ſort of motion, or change of place or condition: as, "I *am* come

if { *Abſolute*, / *Conditional*, } by the Particle { *Muſt, ought, ſhall*; / *Muſt, ought, ſhould.*"

See alſo HERMES, Book I. Chap. viii.

come; I *was gone*; I *am grown*; I *was fallen* [8]." The Verb *am* in this caſe preciſely defines the Time of the action or event, but does not change the nature of it; the Paſſive form ſtill expreſſing not properly a Paſſion, but only a ſtate or condition of Being.

IRREGULAR

[8] I doubt much of the propriety of the following examples: "The rulers of our holy religion, from which we *are* infinitely *ſwerved*." Tillotſon, Vol. I. Serm. 27. "The whole obligation of that law and covenant, which God made with the Jews, *was* alſo *ceaſed*." Ib. Vol. II. Serm. 52. "Whoſe number *was* now *amounted* to three hundred." Swift, Conteſts and Diſſentions, Chap. 3. "This Mareſchal, upon ſome diſcontent, *was entered* into a conſpiracy againſt his Maſter," Addiſon Freeholder, No. 31. "At the end of a Campaign, when half the men *are deſerted* or *killed*." Addiſon, Tatler, No. 42. Neuter Verbs are ſometimes employed very improperly as Actives: "Go, *flee thee* away into the land of Judah." Amos vii. 12. "I think it by no means a fit and decent thing to *vie Charities*, and erect the reputation of one upon the ruins of another." Atterbury, Serm. I. 2. "So many learned men, that have ſpent their whole time and pains to *agree* the Sacred with the Profane Chronology." Sir William Temple, Works, Fol. Vol. I. p. 296.

"How would *the Gods my* righteous *toils ſucceed*?"
Pope, Odyſſ. xiv. 447.

—— "If *Jove this arm ſucceed*," Ibid. xxi. 219.

And Active Verbs are as improperly made Neuter: as, "I muſt *premiſe* with three circumſtances." Swift. Q. Anne's Laſt Miniſtry, Chap. 2. "Thoſe that think to *ingratiate* with him by calumniating me." Bently, Diſſert. on Phalaris, p. 519.

IRREGULAR VERBS.

IN Engliſh both the Paſt Time Active and the Participle Perfect, or Paſſive, are formed by adding to the Verb *ed*; or *d* only, when the Verb ends in *e*: as, "*turn, turned*; *love, loved*." The Verbs that vary from this rule, in either or in both caſes, are eſteemed Irregular.

The nature of our language, the Accent and Pronunciation of it, inclines us to contract even all our Regular Verbs: thus *loved, turned*, are commonly pronounced in one ſyllable, *lov'd, turn'd*: and the ſecond Perſon, which was originally in three ſyllables, *lovedeſt, turnedeſt*, is become a diſſyllable, *lovedſt, turnedſt*: for as we generally throw the accent as far back as poſſible towards the firſt part of the word, (in ſome even to the fourth ſyllable from the end,) the ſtreſs being laid on the firſt ſyllables, the reſt are pronounced in a lower tone, more rapidly and indiſtinctly; and ſo are often either wholly dropped, or blended into one another.

It ſometimes happens alſo, that the word, which ariſes from a regular change, does not ſound eaſily or agreeably; ſometimes by the rapidity of our pronunciation the vowels are ſhortened or loſt; and the conſonants, which are thrown together, do not eaſily coaleſce with one another, and are therefore changed into others

of

of the ſame organ, or of a kindred ſpecies. This occaſions a further deviation from the regular form: thus, *loveth*, *turneth*, are contracted into *lov'th*, *turn'th*, and theſe for eaſier pronunciation immediately become *loves*, *turns*.

Verbs ending in *ch*, *ck*, *p*, *x*, *ll*, *ſs*, in the Paſt Time Active and the Participle Perfect or Paſſive, admit the change of *ed* into *t*; as, [9] *ſnatcht*, *checkt*, *ſnapt*, *mixt*, dropping alſo one of the double letters, *dwelt*, *paſt*; for *ſnatched*, *checked*, *ſnapped*, *mixed*, *dwelled*, *paſſed*: thoſe that end in *l*, *m*, *n*, *p*, after a diphthong, moreover ſhorten the diphthong, or change it into a ſingle ſhort vowel; as, *dealt*, *dreamt*, *meant*, *felt*, *ſlept*, &c.: all for the ſame reaſon; from the quickneſs of the pronunciation, and becauſe the *d* after a ſhort vowel will not eaſily coaleſce with the preceding conſonant. Thoſe that end in *ve* change alſo *v* into *f*; as, *bereave*, *bereft*; *leave*, *left*; becauſe likewiſe *v* after a ſhort vowel will not eaſily coaleſce with *t*.

All theſe, of which I have hitherto given examples, are conſidered not as Irregular, but as Contracted only; in moſt of them the Entire as well as the Contracted form is uſed; and the Entire

[9] Some of theſe contractions are harſh and diſagreeable; and it were better, if they were avoided and diſuſed: but they prevail in common diſcourſe, and are admitted into Poetry; which latter indeed cannot well do without them.

tire form is generally to be preferred to the Contracted.

The formation of Verbs in Engliſh, both Regular and Irregular, is derived from the Saxon.

The Irregular Verbs in Engliſh are all Monoſyllables, unleſs compounded; and they are for the moſt part the ſame words which are Irregular Verbs in the Saxon.

As all our Regular Verbs are ſubject to ſome kind of Contraction; ſo the firſt Claſs of irregulars is of thoſe, that become ſo from the ſame cauſe.

I.

Irregulars by Contraction.

Some Verbs ending in *d* or *t* have the Preſent, the Paſt Time, and the Participle Perfect and Paſſive, all alike, without any variation: as, beat, burſt [1], caſt [2], coſt, cut, heat* [3], hit,

[1] Theſe two have alſo *beaten* and *burſten* in the Participle; and in that form they belong to the Third Claſs of Irregulars.

[2] Shakeſpear uſes the Participle in the Regular Form:

"And when the mind is quicken'd, out of doubt
The organs, tho' defunct and dead before,
Break up their drowſie grave, and newly move
With *caſted* ſlough, and freſh celerity." Hen. V.

[3] "He commanded, that they ſhould heat the furnace one ſeven times more than it was wont to be *heat*." Dan. iii. 19.

The Verbs marked thus*, throughout the three Claſſes of Irregulars, have the regular as well as the Irregular form in uſe.

hit, hurt, knit, let, liſt *, light [4], put, quit *, read [5], rent, rid, ſet, ſhed, ſhred, ſhut, ſlit, ſplit [6], ſpread, thruſt, wet *.

Theſe are contractions from *beated*, *burſted*, *caſted*, &c.; becauſe of the diſagreeable ſound of the ſyllable *ed* after *d* or *t* [7].

Others in the Paſt Time, and Participle Perfect and Paſſive, vary a little from the Preſent, by ſhortening the Diphthong, or changing the

d

[4] This Verb in the Paſt Time and Participle is pronounced ſhort, *light* or *lit*: but the Regular Form is preferable, and prevails moſt in writing.

[5] This Verb in the Paſt Time and Participle is pronounced ſhort, *read*, *red*, *red*; like *lead*, *led*, *led*; and perhaps ought to be written in this manner: our ancient writers ſpelt it *redde*.

[6] Skakeſpear uſes the Participle in the Regular Form:

" That ſelf hand,
Which writ his honour in the acts it did,
Hath, with the courage which the heart did lend it,
Splitted the heart itſelf." Ant. and Cleop.

[7] They follow the Saxon rule: " Verbs which in the Infinitive end in *dan* and *tan*," (that is, in Engliſh, *d* and *t*; for *an* is only the Characteriſtick termination of the Saxon Infinitive;) " in the Preterit and Participle Preterit commonly, for the ſake of better ſound, throw away the final " *ed*; as *beot*, *afed*, (both in the Preterit and Participle " Preterit,) for *beoted*, *afeded*; from *beotan*, *afedan*." Hickes, Grammat. Saxon. cap. ix. So the ſame Verbs in Engliſh, *beat*, *fed*, inſtead of *beated*, *feeded*.

d into *t*; as, lead, led; ſweat, ſwet* [8]; meet, met; bleed, bled; breed, bred; feed, fed; ſpeed, ſped; bend, bent*; lend, lent; rend, rent; ſend, ſent; ſpend, ſpent; build, built*; geld, gelt*; gild, gilt*; gird, girt*; loſe, loſt.

Others not ending in *d* or *t* are formed by Contraction; have, *had*, for *haved*; make, *made*, for *maked*; flee, *fled*, for *flee-ed*; ſhoe, *ſhod*, for *ſhoe-ed*.

The following, beſide the Contraction, change alſo the vowel; ſell, ſold; tell, told; clothe, clad*.

Stand, ſtood; and dare, durſt, (which in the Participle hath regularly *dared*,) are directly from the Saxon, *ſtandan*, *ſtood*; *dyrran*, *dorſte*.

II.

Irregulars in *ght*.

The Irregulars of the Second Claſs end in *ght*, both in the Paſt Time and Participle; and change the vowel or diphthong into *au* or *ou*: they are taken from the Saxon, in which the termination is *hte*.

Bring

[8] "How the drudging goblin *ſwet*."
Milton, Allegro.
Shakeſpear uſes *ſweaten*, as the Participle of this Verb:
"Greaſe, that's *ſweaten*
From the murtherer's gibbet, throw." Macbeth.
In this form it belongs to the Third Claſs of Irregulars.

		Saxon.	
Bring	brought:	Bringan,	brohte.
Buy,	bought:	Bycgean,	bohte.
Catch	caught:		
Fight,	fought [1]:	Feotan,	ſuht.
Teach,	taught:	Tæchan,	tæhte.
Think,	thought:	Thencan,	thohte.
Seek,	ſought:	Secan,	ſohte.
Work,	wrought:	Weorcan,	worhte,

Fraught ſeems rather to be an Adjective than the Participle of the Verb *to freight*, which has regularly *freighted*. *Raught* from *reach* is obſolete.

III.

Irregulars in *en*.

The Irregulars of the Third Claſs form the Paſt Time by changing the vowel or diphthong of the Preſent; and the Participle Perfect and Paſſive,

[1] "As in this glorious, and well-*foughten* field
We kept together in our chivalry."
Shakeſpear, Hen. V.

"On the *foughten* field
Michael, and his Angels, prevalent.
Encamping, plac'd in guard their watches round."
Milton, P. L. VI. 410.

This Participle ſeems not agreeable to the Analogy of derivation, which obtains in this Claſs of Verbs.

Paſſive, by adding the termination *en*; beſide, for the moſt part, the change of the vowel or diphthong. Theſe alſo derive their formation in both parts from the Saxon.

Preſent.	Paſt.	Participle.
a changed into *e*.		
Fall,	fell,	fallen.
a into *o*.		
Awake,	awoke *,	[awaked.]
a into *oo*.		
Forſake,	forſook,	forſaken,
Shake,	ſhook,	ſhaken [2].
Take,	took,	taken.
aw into *ew*.		
Draw,	drew,	drawn [3].
ay into *ew*.		
Slay,	ſlew,	ſlayn [3].

e into

[2] "A ſly and conſtant knave, not to be *ſhak'd*."
Shakeſpear, Cymb.

"*Wert* thou ſome ſtar, that from the ruin'd roof
Of *ſhak'd* Olympus by miſchance *didſt* fall."
Milton's Poems.

The Regular form of the Participle in theſe places is improper.

[3] When *en* follows a Vowel or Liquid, the *e* is dropped: ſo *drawn*, *ſlayn* (or *ſlain*) are inſtead of *drawen*, *ſlayen*; ſo likewiſe *known*, *born*, are for *knowen*, *boren*, in the Saxon *gnawen*, *boren*: and ſo of the reſt.

e	into	*a* or *o*	*o*
Get,		gat, or got,	gotten.
Help,		(helped [4],)	holpen *.
Melt,		(melted,)	molten *.
Swell,		(ſwelled,)	ſwollen *.
ea	into	*a* or *o*.	
Eat.		ate,	eaten,
			o.
Bear,	bare,	or bore,	born.
Break,	brake,	or broke,	broken.
Cleave,	clave,	or clove *,	cloven or cleft.
Speak,	ſpake,	or ſpoke,	ſpoken.
Swear,	ſware,	or ſwore,	ſworn.
Tear,	tare,	or tore,	torn.
Wear,	ware,	or wore,	worn.
Heave,	hove *,		hoven
Shear,	ſhore,		ſhorn.
Steal,	ſtole,		ſtolen or ſtoln.
Tread,	trode,		troden.
Weave,	wove,		woven.
ee	into *o*,		*o*
Creep,	crope *,		[creeped, or crept.]
Freeze,	froze,		frozen.
Seethe,	ſod,		ſodden.
	ee	into *aw*.	
See,		ſaw,	ſeen.
i long	into	*i* ſhort	*i* ſhort
Bite.		bit,	bitten.
Chide,		chid,	chidden.
			Hide,

[4] The ancient Irregular form *holpe* is ſtill uſed in converſation.

Hide,		hid,	hidden.
Slide,		ſlid,	ſlidden.
i long	into	*o*	*i* ſhort.
Abide,		abode.	
Climb,		clomb,	(climbed,)
Drive,		drove,	driven.
Ride,		rode,	ridden.
Riſe,		roſe [5],	riſen.
Shine,		ſhone *,	(ſhined,)
Shrive,		ſhrove,	ſhriven.
Smite,		ſmote,	ſmitten.
Stride,		ſtrode,	ſtridden.
Strive,		ſtrove *,	ſtriven *.
Thrive,		throve [6],	thriven.
Write [7],		wrote,	written.

i ſhort

[5] *Riſe*, with *i* ſhort, hath been improperly uſed as the Paſt Time of this Verb: "That form of the firſt or primogenial earth, which *riſe* immediately out of Chaos, was not the ſame, nor like to that of the preſent earth." Burnet, Theory of the Earth, B. I. Chap. iv. "If we hold faſt to that ſcripture concluſion, that all mankind *riſe* from one head." Ibid. B. II. Chap. 7.

[6] Mr. Pope has uſed the Regular form of the Paſt Time of this Verb:

"In the fat age of pleaſure, wealth, and eaſe,
Sprung the rank weed, and *thriv*'d with large increaſe."

Eſſay on Crit.

[7] This Verb is alſo formed like thoſe of *i* long into *i* ſhort; Write, writ, written; and by Contraction *writ* in the Participle; but, I think, improperly.

i long	into	*u*	*i* ſhort.
Strike,		ſtruck,	ſtricken, or ſtrucken.
i ſhort	into	*a*.	
Bid,		bade,	bidden.
Give,		gave,	given.
Sit [8],		ſat,	ſitten.
Spit,		ſpat,	ſpitten.

i ſhort

[8] Frequent miſtakes are made in the formation of the Participle of this Verb. The analogy plainly requires *ſitten*; which was formerly in uſe: "The army having *ſitten* there ſo long."—"Which was enough to make him ſtir, that would not have *ſitten* ſtill, though Hannibal had been quiet." Raleigh. "That no parliament ſhould be diſſolved, till it had *ſitten* five months." Hobbes, Hiſt. of Civil Wars, p. 257. But it is now almoſt wholly diſuſed, the form of the Paſt Time *ſat* having taken its place. "The court *was ſat*, before Sir Roger came." Addiſon, Spect. No. 122. See alſo the Tatler, No. 253, and 265. Dr. Middleton hath, with great propriety, reſtored the true Participle:—"To have *ſitten* on the heads of the Apoſtles:—to have *ſitten* upon each of them." Works. Vol. II. p. 30. "Bleſſed is the man,—that hath not *ſat* in the ſeat of the ſcornful," Pſal. i. 1. The old Editions have *ſit*; which may be perhaps allowed, as a Contraction of *ſitten*. "And when he was *ſet*, his diſciples came unto him," καθισαντος αυτου, Matt. v. 1. —"who is *ſet* on the right hand,"—"and is *ſet* down at the right hand of the throne of God:" in both places εκαθισεν, Heb. viii. 1. & xii. 2. (ſee alſo Matt. xxvii. 19. Luke xxii. 55. John xiii. 12. Rev. iii. 21.) *Set* can be no part of the Verb *to ſit*. If it belong to the Verb *to ſet*, the Tranſlation in theſe paſſages is wrong: for *to ſet* ſignifies *to place*, but without any deſignation of the poſture of the perſon placed; which is a circumſtance of importance expreſſed by the original.

i ſhort into	*u*	
Dig,	dug *,	(digged)
ie into	*ay*	
Lie [9],	lay,	lien, or lain.
o into	*e.*	
Hold,	held,	holden.
o into	*i.*	
Do,	did,	done, i. e. doen.
oo into	*o.*	
Chooſe,	choſe,	choſen.
ow into	*ew.*	
Blow,	blew,	blown.
Crow,	crew	(crowed.)
Grow,	grew,	grown.
Know,	knew,	known.
Throw,	threw,	thrown.
y into	*ew,*	*ow.*
Fly [1]	flew,	flown. [2]

[9] This Neuter Verb is frequently confounded with the Verb Active *to lay*, [that is, to *put* or *place*;] which is Regular, and has in the Paſt Time and Participle *layed* or *laid.*

" For him, thro' hoſtile Camps I bent my way,
For him, thus proſtrate at thy feet I *lay:*
Large gifts proportion'd to thy wrath I bear."

Pope, Iliad xxiv. 622.

Here *lay* is evidently uſed for the preſent time, inſtead of *lie.*

[1] That is, as a bird, *volare*; whereas *to flee* ſignifies *fugere*, as from an enemy. So in the Saxon and German, *fleogan, fliegen, volare*; *fleon, flichen, fugere.* This ſeems to be

The following are Irregular only in the Participle; and that without changing the vowel.

Bake,	(baked,)	baken *.
Fold,	(folded,)	folden * [3].
Grave,	(graved,)	graven *.
Hew,	(hewed,)	hewen, or hewn *.
Lade,	(laded,)	laden.
Load,	(loaded,)	loaden *.
Mow,	(mowed,)	mown *.
Owe,	(owed, or ought,)	owen *.
Rive,	(rived)	riven.
Saw,	(ſawed,)	ſawn *.
Shape,	(ſhaped,)	ſhapen *.

Shave,

be the proper diſtinction between *to fly*, and *to flee*; which in the Preſent Time are very often confounded. Our Tranſlation of the Bible is not quite free from this miſtake. It hath *flee* for *volare*, in perhaps ſeven or eight places out of a great number; but never *fly* for *fugere*.

[2] "For rhyme in Greece or Rome was never known,
Till by barbarian deluges *e'erflown*."
Roſcommon, Eſſay.

"Do not the Nile and the Niger make yearly inundations in our days as they have formerly done? and are not the countries ſo *overflown* ſtill ſituate between the tropicks?" Bentley's Sermons.

"Thus oft by mariners are ſhown
Earl Godwin's caſtles *overflown*." Swift.

Here the Participle of the Irregular Verb, to *fly*, is confounded with that of the Regular Verb, *to flow*. It ought to be in all theſe places *overflowed*.

[3] "While they be *folden* together as thorns." Nahum i. 10.

Shave,	(ſhaved,)	ſhaven *.
Shew,	(ſhewed,)	ſhewn *.
	or,	
Show,	(ſhowed,)	ſhown.
Sow,	(ſowed,)	ſown *.
Straw,-ew, or-ow,	(ſtrawed, &c.)	ſtrown *.
Waſh,	(waſhed)	waſhen * [4].
Wax,	(waxed,)	waxen *.
Wreath,	(wreathed,)	wreathen.
Writhe,	(writhed,)	writhen.

Some Verbs, which change *i* ſhort into *a* or *u*, and *i* long into *ou*, have dropped the termination *en* in the Participle.

i ſhort into *a* or *u*			*u*
Begin,	began,		begun.
Cling,	clang,	or clung,	clung.
Drink,	drank,	drunk,	or drunken.
Fling,	flung,		flung.
Ring,	rang,	or rung,	rung.
Shrink,	ſhrank,	or ſhrunk,	ſhrunk.
Sing,	ſang,	or ſung,	ſung.
Sink,	ſank,	or ſunk,	ſunk.
Sling,	ſlang,	or ſlung,	ſlung.
Slink,	ſlunk,		ſlunk.
Spin,	ſpan,	or ſpun,	ſpun.
Spring,	ſprang	or ſprung,	ſprung.

[4] "With *unwaſhen* hands." Mark vii. 2, 5.

Sting,	ſtung,		ſtung.
Stink,	ſtank,	or ſtunk,	ſtunk.
String,	ſtrung,		ſtrung.
Swim,	ſwam,	or ſwum,	ſwum.
Swing,	ſwung,		ſwung.
Wring,	wrung,		wrung.

In many of the foregoing, the original and analogical form of the Paſt Time in *a*, which diſtinguiſhed it from the Participle, is grown quite obſolete.

i long into *ou*		*ou*
Bind,	bound,	bound, or bounden.
Find,	found,	found.
Grind,	ground,	ground.
Wind,	wound,	wound.

That all theſe had originally the termination *en* in the Participle, is plain from the following conſideration. *Drink* and *bind* ſtill retain it; *drunken*, *bounden*; from the Saxon, *druncen*, *bunden*: and the reſt are manifeſtly of the ſame analogy with theſe. *Begonnen*, *ſonken*, and *founden*, are uſed by Chaucer; and ſome others of them appear in their proper ſhape in the Saxon; *ſcruncen*, *ſpunnen*, *ſprungen*, *ſtungen*, *wunden*. As likewiſe in the German, which is only another offſpring of the Saxon: *begunnen*, *geklungen*, *getruncken*,

ken, geſungen, geſuncken, geſponnen, geſprungen, geſtuncken, geſchwummen, geſchwungen.

The following ſeem to have loſt the *en* of the Participle in the ſame manner.

Hang [5],	hung *,	hung *.
Shoot,	ſhot,	ſhot.
Stick,	ſtuck,	ſtuck.
Come,	came,	come.
Run,	ran,	run.
Win,	won,	won.

Hangen, and *ſcoten*, are the Saxon originals of the two firſt Participles; the latter of which is likewiſe ſtill in uſe in its firſt form in one phraſe: a *ſhotten* herring. *Stuck* ſeems to be a contraction from *ſtucken*, as *ſtruck* now in uſe for *ſtrucken*. Chaucer hath *comen* and *wonnen*: *becommen* is even uſed by Lord Bacon [6]. And moſt of them ſtill ſubſiſt entire in the German; *gehangen, kommen, gerunnen, gewonnen.*

To this third Claſs belong the Defective Verbs, Be, been; and Go, gone; i. e. goen.

From

[5] This Verb, when Active, may perhaps be moſt properly uſed in the Regular form; when Neuter, in the Irregular. But in the Active ſenſe of *furniſhing a room with draperies* the Irregular form prevails. The Vulgar Tranſlation of the Bible uſes only the Regular Form.

[6] Eſſay xxix.

From this Diſtribution and account of the Irregular Verbs, if it be juſt, it appears that originally there was no exception from the Rule. That the Participle Preterit, or Paſſive, in Engliſh ends in *d*, *t*, or *n*. The firſt form included all the Regular Verbs; and thoſe, which are become Irregular by Contraction, ending in *t*. To the ſecond properly belonged only thoſe which end in *ght*, from the Saxon Irregulars in *hte*. To the third, thoſe from the Saxon Irregulars in *en*; which have ſtill, or had originally, the ſame termination.

The ſame rule affords a proper foundation for a diviſion of all the Engliſh Verbs into Three Conjugations; or Claſſes of Verbs, diſtinguiſhed one from an other by a peculiar formation, in ſome principal part of the Verbs belonging to each: of which Conjugations reſpectively the three different Terminations of the Participle might be the Characteriſticks. Such of the contracted Verbs as have their Participles now ending in *t*, might perhaps be beſt reduced to the firſt Conjugation, to which they naturally and originally belonged; and they ſeem to be of a very different analogy from thoſe in *ght*. But as the Verbs of the firſt Conjugation would ſo greatly exceed in number thoſe of both the others, which together make but about 117 [7]; and as thoſe of the third Conjugation

[7] The whole number of Verbs in the Engliſh language, Regular

Conjugation are ſo various in their form, and incapable of being reduced to one plain rule; it ſeems better in practice to conſider the firſt in *ed* as the only Regular form, and the others as deviations from it; after the example of the Saxon and German Grammarians.

To the Irregular Verbs are to be added the Defective; which are not only for the moſt part Irregular, but are alſo wanting in ſome of their parts. They are in general words of moſt frequent and vulgar uſe; in which cuſtom is apt to get the better of Analogy. Such are the Auxiliary verbs, moſt of which are of this number. They are in uſe only in ſome of their Times, and Modes; and ſome of them are a Compoſition of Times of ſeveral Defective Verbs having the ſame ſignification.

Preſent.	Paſt.	Participle.
Am,	was,	been.
Can,	could.	
Go,	went,	gone.
May,	might.	
Muſt.		
Quoth,	quoth.	

Shall

Regular and Irregular, Simple and Compounded, taken together, is about 4300. See, in Dr. Ward's Eſſays on the Engliſh Language, the Catalogue of Engliſh Verbs. The whole number of Irregular Verbs, the Defective included, is about 117.

Shall,	ſhould.
Weet, wit, or wot ;	wot.
Will,	would.
Wis,	wiſt.

There are not in Engliſh ſo many as an Hundred Verbs, (being only the chief part, but not all of the Irregulars of the third Claſs) which have a diſtinct and different form for the Paſt Time Active and the Participle Perfect or Paſſive. The general bent and turn of the language is towards the other form ; which makes the Paſt Time and the Participle the ſame. This general inclination and tendency of the language ſeems to have given occaſion to the introducing of a very great Corruption : by which the form of the Paſt Time is confounded with that of the Participle in theſe Verbs, few in proportion, which have them quite different from one another. This confuſion prevails greatly in common diſcourſe, and is too much authorized by the example of ſome of our beſt Writers [8]. Thus

[8] "He would *have ſpoke.*"
Milton, P. L. x. 517.
"Words *interwove* with ſighs found out their way."
P. L. i. 621.
"Thoſe kings and potentates who *have ſtrove.*"
Eiconoclaſt, xvii.
"And to his faithful ſervant *hath* in place
Bore witneſs glorioufly." Samſon Ag. ver. 1752.

"And

Thus it is ſaid, *He begun*, for he *began*; *he run*, for *he ran*; *he drunk*, for *he drank*: the Participle

" And envious darkneſs, ere they could return,
Had ſtole them from me." Comus, ver. 195.
Here it is obſervable, that the Author's MS. and the firſt Edition have it *ſtolne*.

" And in triumph *had rode*." P. R. iii. 36.

" I *have choſe*
This perfect man." P. R. i. 165.

" The fragrant brier *was wove* between."
Dryden, Fables,

" I will ſcarce think you *have ſwam* in a Gondola."
Shakeſpear, As you like it.

" Then finiſh what you *have began*,
But ſcribble faſter, if you can."
Dryden, Poems, Vol. II. p. 172.

" And now the years a numerous train *have ran*;
The blooming boy is ripen'd into man."
Pope's Odyſſ. xi. 555.

" Which I *had* no ſooner *drank*, but I found a pimple riſing in my forehead." Addiſon, Tatler, No. 131.

" *Have ſprang*." Atterbury, Serm. I. 4.

" *Had ſpake—had began*—"—Clarendon, Contin. Hiſt. p. 40. & 120. " The men *begun* to embelliſh themſelves." Addiſon, Spect. No. 434.

" Rapt into future times the bard *begun*."
Pope, Meſſiah.

And without the neceſſity of rhyme:

" A ſecond deluge learning thus *o'er-run*,
And the Monks finiſh'd what the Goths *begun*."
Eſſay on Criticiſm.

" Repeats you verſes *wrote* on glaſſes." Prior.

" Mr. Miſſon *has wrote*." Addiſon, Preface to his Travels.

ple being uſed inſtead of the Paſt Time. And much more frequently the Paſt Time inſtead of the

vels. "He could only command his voice, which *was broke* with ſighs and ſobbings, ſo far as to bid her proceed." Addiſon, Spect. No. 164.

"No civil broils *have* ſince his death *aroſe*."
Dryden, on O. Cromwell.

"Illuſtrious virtues, who by turns *have roſe*." Prior.

"*Had* not *aroſe*." Swift, Battle of Books: and Bolingbroke, Letter to Wyndham, p. 233.

"The Sun has *roſe*, and gone to bed,
Juſt as if Partridge were not dead." Swift.

"This nimble operator will *have ſtole* it."
Tale of a Tub. Sect. x.

"Some philoſophers *have miſtook*." Ibid. Sect. ix.

"That Diodorus *has* not *miſtook himſelf* in his account of the date of Phintia, we may be as ſure as any hiſtory can make us." Bently, Diſſert. on Phalaris, p. 98.

"Why, all the ſouls that were, were forfeit once;
And He, that might the 'vantage beſt *have took*,
Found out the remedy." Shakeſpear, Meaſ. for Meaſ.

"Silence
Was took ere ſhe was ware." Milton, Comus.

"Into theſe common places look,
Which from great authors I *have took*." Prior, Alma.

"A free Conſtitution, when it has *been ſhook* by the iniquity of former adminiſtrations." Bolingbroke, Patriot King, p. 111.

"Too ſtrong to *be ſhook* by his enemies." Atterbury.

"Ev'n there he ſhould *have fell*." Prior, Solomon.

"Sure ſome diſaſter *has befell*:
Speak, Nurſe; I hope the Boy is well." Gay, Fables.

the Participle: as, *I had wrote, it was wrote,* for *I had written, it was written*; *I have drank,* for *I have drunk*; *bore,* for *borne*; *choſe,* for *choſen*; *bid,* for *bidden*; *got* for *gotten*; &c. This abuſe has been long growing upon us, and is continually making further encroachments; as it may be obſerved in the example of thoſe Irregular Verbs of the Third Claſs, which change *i* ſhort into *a* and *u*; as Cling, clang, clung; in which the original and analogical form of the Paſt Time in *a* is almoſt grown obſolete; and, the *u* prevailing inſtead of it, the Paſt Time is now in moſt of them confounded with the Participle. The Vulgar Tranſlation of the Bible, which is the beſt ſtandard of our language, is free from this corruption, except in a few inſtances; as *bid* is uſed for *bidden*; *held,* for *holden,* frequently; *bid* for *bidden*; *begot* for *begotten,* once or twice: in which, and a few other like words, it may perhaps be allowed as a Contraction. And in ſome of theſe, Cuſtom has eſtabliſhed it beyond recovery: in the reſt it ſeems wholly inexcuſable. The abſurdity of it will be plainly perceived in the example of ſome of theſe, Verbs, which Cuſtom has not yet ſo perverted. We ſhould be immediately ſhocked at *I have knew, I have ſaw, I have gave,* &c. but our ears are grown familiar with *I have wrote, I have drank, I have bore,* &c. which are altogether as barbarous.

There

There are one or two ſmall Irregularities to be noted, to which ſome Verbs are ſubject in the formation of the Preſent Participle. The Preſent Participle is formed by adding *ing* to the Verb: as, *turn*, *turning*. Verbs ending in *e* omit the *e* in the Preſent Participle: as, *love*, loving. Verbs ending with a ſingle conſonant preceded by a ſingle Vowel, and, if of more than one Syllable, having the accent on the laſt Syllable, double the Conſonant in the Preſent Participle, as well as in every other part of the Verb in which a Syllable is added: as, *put*, *putting*, *putteth*; *forget*, *forgetting*, *forgetteth*; *abet*, *abetting*, *abetted* [9.]

ADVERB.

ADVERBS are *added to Verbs*, and to Adjectives, to denote ſome modification or circumſtance of an action, or quality: as, the manner, order, time, place, diſtance, motion, relation, quantity, quality, compariſon, doubt, affirmation, negation, demonſtration, interrogation.

In

[9] Some Verbs having the Accent on the laſt Syllable but one, as, *worſhip*, *counſel*, are repreſented in like manner, as doubling the laſt conſonant in the formation of thoſe parts of the Verb, in which a Syllable is added; as *worſhipping*, *counſelling*. But this I rather judge to be a fault in the ſpelling; which neither Analogy nor Pronunciation juſtifies.

In Engliſh they admit of no Variation; except ſome few of them, which have the degrees of Compariſon: as, [1] "often, oftener, oftenest;" ſoon, ſooner, ſooneſt;" and thoſe Irregulars, derived from Adjectives [2] in this reſpect likewiſe irregular; "well, better, beſt;" &c.

An Adverb is ſometimes joined to another Adverb, to modify or qualify its meaning; as, "very much; much too little; not very prudently."

PREPOSITION.

[1] The formation of Adverbs in general with the Comparative and Superlative Terminations ſeems to be improper; at leaſt it is now become almoſt obſolete: as, "Touching things which generally are received,—we are *hardlieſt* able to bring ſuch proof of their certainty, as may ſatisfy gainſayers." Hooker, B. V. 2. "Was the *eaſilier* perſuaded." Raleigh. "That he may the *ſtronglier* provide." Hobbes, Life of Thucyd. "The things *bigblieſt* important to the growing age." Shafteſbury, Letter to Moleſworth. "The queſtion would not be, who loved himſelf, and who not; but, who loved and ſerved himſelf the *rightеſt*, and after the trueſt manner." Id. Wit and Humour. It ought rather to be, *moſt hardly*, *more eaſily*, *more ſtrongly*, *moſt highly*, *moſt right*, or *rightly*. But theſe Comparative Adverbs, however improper in proſe, are ſometimes allowable in poetry.

"Sceptre and pow'r, Thy giving, I aſſume;
And *gladlier* ſhall reſign." Milton, P. L. vi. 731.

[2] See above, p. 59.

PREPOSITION.

PREPOSITIONS, ſo called becauſe they are commonly *put before* the words to which they are applied, ſerve to connect words with one another, and to ſhew the relation between them.

One great Uſe of Prepoſitions in Engliſh is to expreſs thoſe relations, which in ſome languages are chiefly marked by Caſes, or the different endings of the Noun.

Moſt Prepoſitions originally denote the relation of Place, and have been thence transferred to denote by ſimilitude other relations. Thus, *out*, *in*, *through*, *under*, *by*, *to*, *from*, *of*, &c. *Of* is much the ſame with *from*; "aſk *of* me," that is, *from* me: made *of* wood;" "Son *of* Philip;" that is, ſprung *from* him. *For*, in its primary ſenſe, is *pro*, *loco alterius*, in the *ſtead*, or *place* of another. The notion of Place is very obvious in all the reſt [3].

Prepoſitions

[3] The Particle *a* before Participles, in the phraſes *a* coming, *a* going, *a* walking, *a* ſhooting, &c; and before Nouns, as *a*-bed, *a*-board, *a*-ſhore, *a* foot, &c; ſeems to be a true and genuine Prepoſition, a little diſguiſed by familiar uſe and quick pronunciation. Dr. Wallis ſuppoſes it to be the prepoſition *at*. I rather think it is the Prepoſition *on*; the ſenſe of which anſwers better to the intention of thoſe expreſſions.

Prepoſitions are alſo prefixed to words in ſuch manner, as to coaleſce with them, and to become a part of them. Prepoſitions, ſtanding by themſelves in Conſtruction, are put before Nouns; and Pronouns; and ſometimes after Verbs;

expreſſions. *At* has relation chiefly to *place*: *on* has a more general relation, and may be applied to *action*, and many other things, as well as *place*. "I was *on* coming, *on* going." &c; that is, employed *upon* that particular *action*: ſo likewiſe thoſe other phraſes above-mentioned, *a*-bed, &c. exactly anſwer to *on* bed, *on* board, *on* ſhore, *on* foot. Dr. Bentley plainly ſuppoſed *a* to be the ſame with *on*; as appears from the following paſſage: "He would have a learned Univerſity make Barbariſms *a* purpoſe." Diſſert. on Phalaris, p. 223.

"The depths *on* trembling fell."

J. Hopkins, Pſ. lxxvii. 16.

That is, as we now ſay in common diſcourſe, "they fell *a* trembling." And the Prepoſition *on* has manifeſtly deviated into *a* in other inſtances: thus the Saxon compounded Prepoſitions *ongean*, *onmang*, *onbutan*, are become in Engliſh, by the rapidity of pronunciation, *a*gainſt, *a*mong, *a*bout; and what is in the Saxon Goſpel, "Ic wylle gan *on* fixoth," is in the Engliſh Tranſlation, "I go *a* fiſhing." John xxi. 3. Much in the ſame manner, John *of* Nokes, and John *of* Stiles, by very frequent and familiar uſe, became John *a* Nokes and John *a* Stiles: and one *of the* clock, or perhaps *on the* clock, is written, one o'clock, but pronounced, one *a* clock. The phraſes with *a* before a Participle are out of uſe in the ſolemn ſtyle: but ſtill prevail in familiar diſcourſe. They are eſtabliſhed by long uſage, and good authority: and there ſeems to be no reaſon, Why they ſhould be utterly rejected.

Verbs; but in this ſort of Compoſition they are chiefly prefixed to Verbs: as, *to outgo, to overcome, to undervalue.* There are alſo certain Particles, which are thus employed in Compoſition of words, yet cannot ſtand by themſelves in Conſtruction: as, *a, be, con, mis,* &c. in *abide, bedeck, conjoin, miſtake,* &c. theſe are called Inſeparable Prepoſitions.

CONJUNCTION.

THE CONJUNCTION connects or *joins* together Sentences; ſo as, out of two, to make one Sentence.

Thus, "You, *and* I, *and* Peter, rode to London," is one Sentence, made up of theſe three by the Conjunction *and* twice employed; "You rode to London; I rode to London; Peter rode to London." Again, "You *and* I rode to London, *but* Peter ſtaid at home," is one Sentence made up of three by the Conjunctions *and* and *but:* both of which equally connect the Sentences, but the latter expreſſes an Oppoſition in the Senſe. The firſt is therefore called a Conjunction Copulative; the other a Conjunction Disjunctive.

The uſe of Copulative Conjunctions is to connect, or to continue, the Sentence, by expreſſing an addition, *and*; a ſuppoſition, or condition,

if,

if, *as*; a cauſe, *becauſe* [4], *then*; a motive, *that*, an inference, *therefore*; &c.

The uſe of Disjunctives is to connect and to continue the Sentence; but withal to expreſs Oppoſition of meaning in different degrees: as, *or*, *but*, *than*, *although*, *unleſs*, &c.

INTERJECTION.

INTERJECTIONS, ſo called, becauſe they are *thrown in between* the parts of a ſentence without making any other alteration in it, are a kind of Natural Sounds to expreſs the affection of the Speaker.

The different Paſſions have, for the moſt part, different Interjections to expreſs them.

The Interjection *O*, placed before a Subſtantive, expreſſes more ſtrongly an addreſs made to that perſon or thing; as it marks in Latin what is called the Vocative Caſe.

[4] The Conjunction *becauſe*, uſed to expreſs the motive or end, is either improper or obſolete: as, "The multitude rebuked them, *becauſe* they ſhould hold their peace." Mat. xx. 31. "It is the caſe of ſome, to contrive falſe periods of buſineſs, *becauſe* they may ſeem men of diſpatch." Bacon, Eſſay xxv. We ſhould now make uſe of *that*.

SENTENCES.

A SENTENCE is an aſſemblage of words, expreſſed in proper form, and ranged in proper order, and concurring to make a complete ſenſe.

The Conſtruction of Sentences depends principally upon the Concord or Agreement, and the Regimen, or Government, of Words.

One word is ſaid to agree with another, when it is required to be in like caſe, number, gender, or perſon.

One word is ſaid to govern another, when it cauſeth the other to be in ſome caſe or mode.

Sentences are either Simple or compounded.

A Simple Sentence hath in it but one Subject, and one finite Verb; that is, a Verb in the Indicative, Imperative, or Subjunctive Mode.

A Phraſe is two or more words rightly put together, in order to make a part of a Sentence; and ſometimes making a whole Sentence.

The moſt common PHRASES, uſed in ſimple Sentences, are the following.

1ſt Phraſe: The Subſtantive before a Verb Active, Paſſive, or Neuter; when it is ſaid what thing *is*, *does*, or *is done:* as, I am;" "Thou writeſt;" Thomas is loved:" where *I*, *Thou*, *Thomas*

Thomas, are the Nominative [5] Caſes; and anſwer to the queſtion *who*, or *what*? *as*, "Who is loved? Thomas." And the Verb agrees with the Nominative Caſe in number and perſon [6]; as, *Thou* being the Second Perſon Singular, the Verb *writeſt* is ſo too.

[5] "He, *whom* ye pretend reigns in heaven, is ſo far from protecting the miſerable ſons of men, that he perpetually delights to blaſt the ſweeteſt flowrets in the Garden of hope." Adventurer, No. 76. It ought to be *who*, the Nominative Caſe to *reigns*; not *whom*, as if it were the objective Caſe governed by *pretend*. "If you were here, you would find three or four in the parlour after dinner, *whom* you would ſay paſſed their time agreeably. Locke, Letter to Molyneux.

"Scotland and *Thee* did each in other live."

Dryden, Poems, Vol. II. p. 120.

"We are alone; here's none, but *Thee* and I."

Shakeſpear, 2. Hen. VI.

It ought in both places to be *Thou*; the Nominative Caſe to the Verb expreſſed or underſtood.

[6] "But *Thou*, falſe Arcite, never *ſhall* obtain
Thy bad pretence." Dryden, Fables.

It ought to be, *ſhalt*. The miſtake ſeems to ariſe from the confounding of *Thou* and *You*, as equivalent in every reſpect; whereas the one is Singular and the other Plural. See above, p. 67.

"Nor *thou*, that flings me floundering from thy back."

Parnel, Battle of Frogs and Mice, I. 123.

"There's [there *are*] *two* or *three* of us have ſeen ſtrange fights." Skakeſpear, Jul. Cæſ.

"Great *pains has* [have] been taken."

Pope, P. S. to the Odyſſey.

"I have conſidered, *what have* [hath] been ſaid on both ſides in this controverſy." Tillotſon, Vol. I. Serm. 27.

One

2d Phraſe: The Subſtantive after a Verb Neuter or Paſſive; when it is ſaid, that ſuch a thing *is*, or *is made*, or *thought*, or *called*, ſuch *another thing*; or when the Subſtantive after the Verb is ſpoken of the ſame thing or perſon with the Subſtantive before the Verb: as, "a calf becomes an ox;" "Plautus is accounted a Poet" "I am He." Here the latter Subſtantive is in the Nominative Caſe, as well as the former; and the Verb is ſaid to govern the Nominative Caſe: or the latter Subſtantive may be ſaid to agree in Caſe with the former.

3d Phraſe: The Adjective after a Verb Neuter or Paſſive, in like manner: as, "Life *is ſhort*, and Art *is long*." "Exerciſe *is eſteemed wholeſome*."

4th Phraſe: The Subſtantive after a Verb Active, or Tranſitive: as when one thing is ſaid to *act* upon, or *do* ſomething to another: as, "to open a door;" "to build a houſe:" "Alexander

"One would think, there *was* more *Sophiſts* than one had a finger in this Volume of Letters." Bentley. Diſſert. on Socrates's Epiſtles, Sect. IX.

"The *number* of the names together *were about* an hundred and twenty." Acts. i. 45. See alſo Job xiv. 5.

"And Rebekah took goodly *raiment* of her eldeſt ſon Eſau, *which were* with her in the houſe, and put *them* upon Jacob her youngeſt ſon." Gen. xxvii. 15.

"If the blood of bulls and of goats, and the *aſhes* of an heifer, ſprinkling the unclean, *ſanctifieth* to the purifying of the fleſh." Heb. ix. 13. See alſo Exod. ix. 8, 9, 10. "In one hour ſo great *riches is* come to nought." Rev. xviii. 17.

"Alexander conquered the Perſians." Here the thing acted upon is in the Objective [7] Caſe; as it appears plainly when it is expreſſed by the Pronoun, which has a proper termination for that Caſe; "Alexander conquered *them*;" and the Verb is ſaid to govern the Objective Caſe.

5th Phraſe: A Verb following another Verb: as, "boys love to play:" where the latter Verb is in the infinitive Mode.

6th Phraſe: When one thing is ſaid to belong to another; as, "Milton's poems:" where the thing to which the other belongs is placed firſt, and is in the poſſeſſive Caſe; or elſe laſt with

[7] "For *who love* I ſo much?
Shakeſpear, Merch. of Venice.
"*Who e'er* I *woo*, myſelf would be his wife."
Id. Twelfth Night.
"*Who ever* the King *favours*,
"The Cardinal will find employment for,
And far enough from Court." Id. Hen. VIII.
"Tell who *loves who*; what favours ſome partake,
And who is jilted for another's ſake."
Dryden, Juvenal, Sat. vi.
"Thoſe, *who* he *thought* true to his party." Clarendon, Hiſt. Vol. I. p. 667. 8vo. "*Who* ſhould I *meet* the other night, but my old friend?" Spect. No. 32. "*Who* ſhould I *ſee* in the lid of it, but the Doctor?" Addiſon, Spect. No. 57. "Laying the ſuſpicion upon ſomebody, I know not who, in the country." Swift, Apology, prefixed to Tale of a Tub. In all theſe places it ought to be *whom*.

with the Prepoſition *of* before it: as, "the poems of Milton."

7th Phraſe: When another Subſtantive is added to expreſs and explain the former more fully; as, "Paul the Apoſtle;" King George." where they are both in the ſame caſe; and the latter is ſaid to be put in Appoſition to the former.

8th Phraſe: When the quality of the Subſtantive is expreſſed by adding an Adjective to it: as, "a wiſe man;" "a black horſe." Participles have the nature of Adjectives; as, "a learned man;" "a loving father."

9th Phraſe: An Adjective with a Verb in the Infinitive Mode following it: as, "worthy to die;" "fit to be truſted."

10th Phraſe: When a circumſtance is added to a Verb, or to an Adjective, by an Adverb: as, "you read well;" "he is very prudent."

11th Phraſe: When a circumſtance is added to a Verb, or an Adjective, by a Subſtantive with a Prepoſition before it: as, "I write for you;" "he reads with care;" "ſtudious of praiſe;" "ready for miſchief."

12th Phraſe: When the ſame Quality in different Subjects is compared: the Adjective in the Poſitive having after it the Conjunction *as*, in the Comparative the Conjunction *than*, and in the Superlative the Prepoſition *of:* as, "white as ſnow;" "wiſer than I;" "greateſt of all."

The PRINCIPAL PARTS of a ſimple Sentence are the Agent, the Attribute, and the Object.

The

The Agent is the thing chiefly ſpoken of; the Attribute is the thing or action affirmed or denied of it; and the Object is the thing affected by ſuch action.

In Engliſh the Nominative Caſe, denoting the Agent, uſually goes before the Verb, or Attribution; and the Objective Caſe, denoting the Object, follows the Verb Active; and it is the order, that determines the caſes in Nouns: as, "Alexander conquered the Perſians." But the Pronoun, having a proper form for each of thoſe caſes, ſometimes, when it is in the Objective Caſe, is placed before the Verb; and, when it is the Nominative Caſe, follows the Object and Verb: as, "Whom ye ignorantly worſhip, *him declare I* unto you." And the Nominative Caſe is ſometimes placed after a Verb Neuter: as, "Upon thy right hand *did ſtand the Queen*:" "On a ſudden *appeared the King*." And always, when the Verb is accompanied with the Adverb *there*: as, "There *was a man*: The reaſon of it is plain: The Neuter Verb not admitting of an Objective Caſe after it, no ambiguity of caſe can ariſe from ſuch a poſition of the Noun: and where no inconvenience attends it, variety itſelf is pleaſing [8].

Who,

[8] "It muſt then be meant of his ſins who *makes*, not of his who *becomes the convert*." Atterbury, Sermons, 1. 2.
"In him who *is*, and him who *finds a friend*."
Pope, Eſſay on Man.

"Eye

Who, *which*, *what*, and the Relative *that*, though in the Objective Caſe, are always placed before the Verb; as are alſo their Compounds, *whoever*, *whoſoever*, &c: as, "He *whom* you *ſeek*." "This is *what*, or the thing *which*, or *that*, you *want*." "*Whomſoever* you pleaſe *to appoint*."

When the Verb is a Paſſive, the Agent and Object change places in the Sentence; and the thing acted upon is in the Nominative Caſe, and the Agent is accompanied with a Prepoſition: as, "The Perſians were conquered by Alexander."

The Action expreſſed by a Neuter Verb being confined within the Agent, ſuch Verb cannot admit of an Objective Caſe after it, denoting a perſon or thing as the Object of action. Whenever a Noun is immediately annexed to a preceding Neuter Verb, it either expreſſes the ſame notion with the Verb; as, "*to dream a dream*; *to live* a virtuous *life*:" or denotes only the circumſtance of the action, a Prepoſition being underſtood; as, "*to ſleep* all *night*," that is, *through*

"Eye *hath* not *ſeen*, nor ear *heard*, neither *have entered* into the heart of man, *the things*, which God hath prepared for them that love him." 1 Cor. ii. 9.

There ſeems to be an impropriety in theſe ſentences, in which the ſame Noun ſerves in a double capacity, performing at the ſame time the offices both of the Nominative and Objective caſe.

through all *the night*; "*to walk a mile*," that is, *through* the ſpace of *a mile*.

For the ſame reaſon, a Neuter Verb cannot become a Paſſive. In a Neuter Verb the Agent and Object are the ſame, and cannot be ſeparated even in imagination; as in the examples, *to ſleep*, *to walk*: but when the Verb is Paſſive, one thing is acted upon by another, really, or by ſuppoſition, different from it [9].

A Noun

(9) That ſome Neuter Verbs take a Paſſive Form, but without a Paſſive Signification, has been obſerved above; ſee p. 53. Here I ſpeak of their becoming both in Form and Signification Paſſive: and ſhall endeavour further to illuſtrate the rule by example. *To ſplit*, like many other Engliſh Verbs, has both an Active and a Neuter ſignification: according to the former we ſay, "the force of gun-powder *ſplit the rock*;" according to the latter, "the ſhip *ſplit* upon the rock:" and converting the Verb Active into a Paſſive, we may ſay, "*the rock was ſplit* by the force of gun-powder;" or, "*the ſhip was ſplit* upon the rock." But we cannot ſay with any propriety, turning the Verb Neuter into a Paſſive by inverſion of the ſentence, "*the rock was ſplit upon* by the ſhip;" as in the paſſage following: "What ſucceſs theſe labours of mine have had, He knows beſt, for whoſe glory they were deſigned. It will be one ſure and comfortable ſign to me that they have had ſome, if it ſhall appear, that the words I have ſpoken to you to-day are not in vain: if they ſhall prevail with you in any meaſure to avoid thoſe *rocks*, which *are* uſually *ſplit upon* in Elections, where multitudes of different inclinations, capacities, and judgments, are intereſted." Atterbury, Sermons, IV. 12.

A Noun of Multitude [1], or ſignifying many, may have the Verb and Pronoun agreeing with it either in the ſingular or Plural Number; yet not without regard to the import of the word, as conveying unity or plurality of idea: as, "My *people is* fooliſh; *they have* not known me." Jer. iv. 22. "The *aſſembly* of the wicked *have* encloſed me." Pſal. xxii. 16. perhaps more properly than, "*hath* encloſed me." "The *aſſembly was* very numerous:" much more properly than, "*were* very numerous."

Two or more Nouns in the Singular Number, joined together by one or more Copulative Conjunctions [2], have Verbs, Nouns and Pronouns, agreeing

(1) "And reſtores to his *Iſland* that tranquillity and repoſe, to which *they* had been *ſtrangers* during his abſence." Pope, Diſſertation prefixed to the Odyſſey. *Iſland* is not a Noun of Multitude: it ought to be, his *people*; or, *it* had been *a ſtranger*. "What reaſon *have the Church* of Rome to talk of modeſty in this caſe?" Tillotſon, Serm. I. 49. "There is indeed no *Conſtitution* ſo tame and careleſs of *their* own defence, where any perſon dares to give the leaſt ſign or intimation of being a traitor in his heart." Addiſon, Freeholder, No. 52. "All the virtues of *mankind* are to be counted upon a few fingers, but *his* follies and vices are innumerable." Swift, Preface to Tale of a Tub. Is not *mankind* in this place a Noun of Multitude, and ſuch as requires the Pronoun referring to it to be in the Plural Number, *their*?

(2) The Conjunction Disjunctive hath a contrary effect; and, as the Verb, Noun, or Pronoun, is referred to the

agreeing with them in the Plural Number: as, *Socrates and Plato were* wiſe; *they were* the moſt eminent *Philoſophers* of Greece." But ſometimes, after an enumeration of particulars thus connected, the Verb follows in the Singular Number; and is underſtood as applied to each of the preceding terms: as,—"The glorious Inhabitants of thoſe ſacred palaces, where nothing but light and bleſſed immortality, no ſhadow of matter for tears, diſcontentments, griefs, and uncomfortable paſſions to work upon; but all *joy, tranquillity, and peace*, even for ever and ever *doth dwell*." Hooker, B. i. 4. "*Sand, and ſalt, and a maſs* of iron, *is* eaſier to bear, than a man without underſtanding." Ecclus xxii. 15 [3].

If the Singulars ſo joined together are of ſeveral Perſons, in making the Plural Pronoun agree with

the preceding terms taken ſeparately, it muſt be in the Singular Number. The following Sentence is faulty in this reſpect: "A man may ſee a metaphor, *or* an allegory, in a picture, as well as read *them* [it] in a deſcription." Addiſon, Dial. I. on Medals.

(3) "And ſo *was* alſo *James and John the ſons of* Zebedee, which *were partners* with Simon." Luke v. 10. Here the two Nouns are not only joined together by the Conjunction Copulative, but are moreover cloſely connected in ſenſe by the part of the ſentence immediately following, in which the correſpondent Nouns and Verbs are Plural: the Verb therefore preceding in the Singular Number ſeems highly improper.

with them in Perſon, the ſecond Perſon takes place of the third, and the firſt of both: "*He and you and I* won it at the hazard of *our* lives: *You and He* ſhared it between *you*."

The Neuter Pronoun *it* is ſometimes employed to expreſs, 1. the ſubject of any diſcourſe, or inquiry: 2. the ſtate or condition of any thing or perſon: 3. the thing, whatever it be, that is the cauſe of any effect or event; or any perſon conſidered merely as a Cauſe, without regard to proper Perſonality. Examples:

1. "'Twas at the royal feaſt for Perſia won
By Philip's godlike ſon." Dryden.
"*It* happen'd on a ſummer's holiday,
That to the greenwood ſhade he took his way." Ibid.
"Who is *it* in the preſs that calls on me?"
Shakeſpear, Jul. Cæſ.

2. "H. How is *it* with you Lady?
Q. Alas! how is *it* with you?"
Shakeſpear, Hamlet.

3. "You heard her ſay herſelf, *it* was not I.—
'Twas I that kill'd her."
Shakeſpear, Othello.

"*It* rains; *it* ſhines; *it* thunders." From which laſt examples it plainly appears, that there is no ſuch thing in Engliſh, nor indeed in any language, as a ſort of Verbs, which are really Impersonal.

Impersonal. The Agent or Person in English is expressed by the Neuter Pronoun; in some other languages it is omitted, but understood [4].

The Neuter Pronoun *it* is sometimes omitted, and understood: thus we say, "as appears; as follows;" for, "as *it* appears: as *it* follows."

The Verb *to be* has always a Nominative Case after it; as, "it *was I*, and not *He* that did it:" unless it be in the Infinitive Mode; "though you took it *to be Him* [5]."

The

(4) Examples of impropriety in the use of the Neuter Pronoun, see below, p. 106, note 1.

(5) "*Whom* do men say, that *I am*?—But *whom* say ye, that *I am*?" Mat. xvi. 13, 15. So likewise Mark viii. 27, 29. Luke ix. 18, 20. "*Whom* think ye, that *I am*?" Acts xiii. 25. It ought in all these places to be *who*; which is not governed by the Verb *say* or *think*, but by the Verb *am*: or agrees in Case with the Pronoun *I*. If the Verb were in the Infinitive Mode, it would require the Objective Case of the Relative, agreeing with the Pronoun *me*: "*Whom* think ye, or do ye think, *me to be*?"

"To that, *which* once *was thee*." Prior.

It ought to be, *which was thou*; or, *which thou wast*. "It is not *me* you are in love with." Spect. No. 290. The Preposition *with* should govern the Relative *whom* understood, not the Antecedent *me*; which ought to be *I*.

"Art thou proud yet?
Ay, that I *am* not *thee*." Shakespear, Timon.

"Time was, when none would cry, that oaf *was me*:
But now you strive about your Pedigree."
Dryden, Prologue.

"Impossible! it *can't be me*." Swift.

The Adverbs *when*, *while*, *after*, &c. being left out, the Phraſe is formed with the Participle, independent on the reſt of the Sentence: as, "The doors being ſhut Jeſus ſtood in the midſt." This is called the Caſe Abſolute. And the Caſe is in Engliſh always the Nominative: as,

"God from the mount of Sinai, whoſe grey top
Shall tremble, *He deſcending* [6], will himſelf,
In

(6) On which place, ſays Dr. Bentley, "The Context demands that it be,—*Him* deſcending, Illo deſcendente." But *him* is not the Ablative Caſe, for the Engliſh knows no ſuch Caſe; nor does *him* without a Prepoſition on any occaſion anſwer to the Latin Ablative *illo*. I might with better reaſon contend, that it ought to be "*his* deſcending," becauſe it is in Greek αὐτὸ καταβαινοντος, in the Genitive; and it would be as good Grammar, and as proper Engliſh. This comes of forcing the Engliſh under the rules of a foreign Language, with which it has little concern: and this *ugly and deformed fault*, to uſe his own expreſſion, Bentley has endeavoured to impoſe upon Milton in ſeveral places: ſee P. L. vii. 15. ix. 829, 883, 1147. x. 267, 1001. On the other hand, where Milton has been really guilty of this fault, he, very inconſiſtently with himſelf, corrects him, and ſets him right. His Latin Grammar Rules were happily out of his head, and, by a kind of *vernacular inſtinct*, (ſo, I imagine, he would call it,) he perceived that his Author was wrong.

"For only in deſtroying I find eaſe
To my relentleſs thoughts; and, *him deſtroy'd*,
Or *won* to what may work his utter loſs,
For

In thunder, lightning, and loud trumpet's ſound,
Ordain them laws." Milton, P. L. xii. 227.

To before a Verb is the ſign of the Infinitive Mode: but there are ſome Verbs, which have commonly other Verbs following them in the Infinitive Mode without the ſign *to:* as *bid, dare, need, make, ſee, hear, feel*; as alſo *let*, and ſometimes *have*, not uſed as Auxiliaries; and perhaps a few others: as, "I *bade* him do it; you *dare* not do it; I *ſaw* him [7] do it; I *heard* him ſay it [8]."

The

For whom all this was made, all this will ſoon
Follow, as to him link'd in weal or woe."
P. L. ix. 129.

It ought to be, "*he* deſtroy'd," that is, "*he being* deſtroy'd." Bentley corrects it, "and *man* deſtroy'd."

Archbiſhop Tillotſon has fallen into the ſame miſtake: "Solomon was of this mind; and I make no doubt, but he made as wiſe and true Proverbs as any body has done ſince: *Him* only *excepted*, who was a much greater and wiſer man than Solomon." Serm. I. 53.

(7) "To *ſee* ſo many *to make* ſo little conſcience of ſo great a ſin." Tillotſon, Serm. I. 22. "It cannot but be a delightful ſpectacle to God and Angels to *ſee* a young perſon, beſieged by powerful temptations on either ſide, *to acquit* himſelf glorioufly, and reſolutely *to hold* out againſt the moſt violent aſſaults: to *behold* one in the prime and flower of his age, that is courted by pleaſures and honours, by the devil and all the bewitching vanities of the world, *to reject* all theſe, and *to cleave* ſtedfaſtly unto God." Ib. Serm. 54.

The

The Infinitive Mode is often made Abſolute, or uſed independently of the reſt of the Sentence; ſupplying the Place of the Conjunction *that* with the Subjunctive Mode: as, "*to confeſs* the truth, I was in fault;" "*to begin* with the firſt;" "*to proceed*"; "*to conclude:*" that is, "*that I may confeſs*;" &c.

The Infinitive Mode has much of the nature of a Subſtantive; expreſſing the Action itſelf, which the Verb ſignifies; as the Participle has the nature of an Adjective. Thus the Infinitive Mode does the office of a Subſtantive in different caſes; in the Nominative; as, "*to play is* pleaſant:"

The impropriety of the Phraſes diſtinguiſhed by Italick Characters is evident. See Matt. xv. 31.

(8) "What, know you not,
Being mechanical, you *ought* not *walk*,
Upon a labouring day, without the ſign
Of your profeſſion?" Shakeſpear, Jul. Cæſ.

Both Grammar and Cuſtom require, "*ought* not *to walk*." *Ought* is not one of the Auxiliary Verbs, though often reckoned among them: that it cannot be ſuch, is plain from this conſideration; that, if we conſult cuſtom and our ear, it does not admit of another Verb immediately following it, without the Prepoſition *to*.

"To *wiſh* him *wreſtle* with affection."
Shakeſpear, Much ado.

"Nor with leſs dread the loud
Etherial trumpet from on high '*gan blow*."
Milton, P. L. vi. 60.

Theſe phraſes are poetical, and by no means allowable in proſe.

ſant:" in the Objective; as, "boys *love to play*." In Greek it admits of the Article through all its caſes, with the Prepoſition in the Oblique caſes: in Engliſh the Article is not wanted, but the Prepoſition may be uſed: "For *to will* is preſent with me; but *to perform* that which is good I *find* not [9]." "All their works they do *for to be ſeen* of men [1]." But the uſe of the Prepoſition in this and the like phraſes, is now become obſolete.

"For not *to have been dip'd* in Lethe's lake
Could ſave the Son of Thetis *from to die*."

Spenſer.

Perhaps therefore the Infinitive, and the Participle, might be more properly called the Subſtantive Mode, and the Adjective Mode [2].

[9] Το γαρ θελειν παρακειται μοι, το δε καλερζαζεσθαι το καλον ου χ ευρισκω. Rom. vii. 18.

(1) Προς το θεαθηναι τοις ανθρωποις. Matt. xxiii. 5. The following ſentences ſeem defective either in the conſtruction, or the order of the words: "Why do ye that, *which is not lawful to do* on the ſabbath days?—The ſhew-bread, *which is not lawful to eat*, but for the prieſts alone." Luke vi. 2, 4. The Conſtruction may be rectified by ſupplying *it*; "which *it* is not lawful to do; which *it* is not lawful to eat:" or the order of the words in this manner; "*to do which, to eat which*, is not lawful:" where the Infinitive *to do, to eat*, does the office of the Nominative Caſe, and the Relative *which* is in the Objective Caſe.

(2) "Here you may ſee, that viſions are *to dread*."

Dryden, Fables.

"I am

The Participle with a Prepoſition before it, and ſtill retaining its Government, anſwers to what is called in Latin the Gerund: as, "Happineſs is to be attained, by avoiding evil, and by doing good; by ſeeking peace, and purſuing it."

The Participle, with an Article before it, and the Prepoſition *of* after it, becomes a Subſtantive, expreſſing the action itſelf which the Verb ſignifies [3]: as, "Theſe are the Rules of Grammar,

"I am not like other men, *to envy* the talents I cannot reach." Tale of a Tub, Preface. "Grammarians have denied, or at leaſt *doubted, them to be* genuine." Congreve's Preface to Homer's Hymn to Venus. "That all our doings may be ordered by thy governance, *to do* always that is righteous in thy ſight." Liturgy. The Infinitive in theſe places ſeems to be improperly uſed.

(3) This Rule ariſes from the nature and idiom of our Language; and from as plain a principle, as any on which it is founded: namely, that a word which has the Article before it, and the Poſſeſſive Prepoſition *of* after it, muſt be a Noun; and if a Noun, it ought to follow the Conſtruction of a Noun, and not to have the Regimen of a Verb. It is the Participial Termination of this ſort of words that is apt to deceive us, and make us treat them, as if they were of an amphibious ſpecies, partly Nouns, and partly Verbs. I believe, there are hardly any of our writers, who have not fallen into this inaccuracy. That it is ſuch, will perhaps more clearly appear, if we examine and reſolve one or two examples in this kind.

"God, who didſt teach the hearts of thy faithful people, by *the ſending* to them *the light* of thy Holy Spirit:"—Collect

mar, by *the obſerving of* which you may avoid miſtakes." Or it may be expreſſed by the Participle

lect, Whit-ſunday. *Sending* is in this place a Noun; for it is accompanied with the Article: nevertheleſs it is alſo a Tranſitive Verb, for it governs the Noun *light* in the Objective Caſe: but this is inconſiſtent; let it be either the one or the other, and abide by its proper Conſtruction. That theſe Participial Words are ſometimes real Nouns is undeniable; for they have a Plural Number as ſuch: as, "the *outgoings* of the morning." *The Sending* is the ſame with *the Miſſion*; which neceſſarily requires the Prepoſition *of* after it, to mark the relation between it and *the light*; *the miſſion of the light*; and ſo, *the ſending of the light*. The Phraſe would be proper either way; by keeping to the Conſtruction of the Noun, *by the ſending of the light*; or of the Participle or Gerund, *by ſending the light*.

Again:—"Sent to prepare the way of thy Son our Saviour, *by preaching of Repentance*:—" Collect, St. John Baptiſt. Here the Participle, or Gerund, hath as improperly the Prepoſition *of* after it; and ſo is deprived of its Verbal Regimen, by which, as a Tranſitive, it would govern the Noun *Repentance* in the Objective Caſe. Beſides, the Phraſe is rendered obſcure and ambiguous: for the obvious meaning of it in its preſent form is, "by preaching concerning Repentance, or on that Subject;" whereas the ſenſe intended is, "by publiſhing the Covenant of Repentance, and declaring Repentance to be a condition of acceptance with God." The Phraſe would have been perfectly right, and determinate to this ſenſe, either way; by the Noun, *by the preaching repentance*; or by the Participle, *by preaching repentance*.

"So well-bred Spaniels civilly delight
In mumbling of the game, they dare not bite."
Pope, Epiſt. to Arbuthnot.

ticiple, or Gerund, " by *obſerving* which :" not, " by *obſerving of* which ;" nor, " by *the obſerving* which. for either of thoſe two Phraſes would be a confounding of two diſtinct forms.

I will add another example, and that of the beſt authority : " The middle ſtation of life ſeems to be the moſt advantageouſly ſituated for *the gaining of* wiſdom. Poverty turns our thoughts too much upon *the ſupplying of* our wants, and riches *upon enjoying our* ſuperfluities." Addiſon, Spect. No. 464.

The Participle is often made Abſolute, in the ſame manner, and to the ſame ſenſe, as the Infinitive Mode: as, " This, generally *ſpeaking*, is the conſequence."

The Participle frequently becomes altogether an Adjective ; when it is joined to a Subſtantive merely to denote its quality ; without any reſpect to time; expreſſing, not an Action, but an Habit; and, as ſuch, it admits of the degrees of Compariſon: as, " a learned, a more learned, a moſt learned man ; a loving, more loving, moſt loving father [4]."

Single

(4) In a few inſtances the Active Preſent Participle hath been vulgarly uſed in a Paſſive Senſe: as *beholding* for *beholden* ; *owing* for *owen*. And ſome of our writers are not quite free from this miſtake: " I would not be *beholding* to fortune for any part of the victory." Sidney.

" I'll teach you all what's *owing* to your Queen." Dryden.

Single Sentences are 1. Explicative, or explaining: 2. Interrogative, or aſking: 3. Imperative, or commanding [5].

1. An

"The debt, *owing* from one country to the other, cannot be paid without real effects ſent thither to that value." Locke.

"We have the means in our hands, and nothing but the application of them is *wanting*." Addiſon.

"His eſtate is dipped, and is *eating* out with uſury."

Steel, Spect. No. 114.

So likewiſe the Paſſive Participle is often employed in an Active ſenſe, in the word *miſtaken*, uſed inſtead of *miſtaking*:

"You are too much *miſtaken* in this King."

Shakeſpear, Hen. V.

"I miſtake;" or, "I am miſtaking;" means, "I miſunderſtand:" but, "I am miſtaken," means properly, "I am miſunderſtood."

(5) Theſe are the three Primary Modes, or manners of expreſſing our thoughts concerning the being, doing, or ſuffering of a thing. If it comes within our knowledge, we explain it, or make a declaration of it; if we are ignorant of it or doubtful, we make an inquiry about it; if it is not immediately in our power, we expreſs our deſire or will concerning it. In Theory, therefore, the Interrogative form ſeems to have as good a title to a mode of its own, as either of the other two: but Practice has determined it otherwiſe; and has, in all the Languages with which we are much acquainted, ſupplied the place of an Interrogative Mode, either by Particles of Interrogation, or by a peculiar order of the words in the ſentence. If it be true, as I have ſomewhere read, that the Modes of the Verbs are more numerous in the Lapland tongue than in any other, poſſibly the Laplanders may be provided with an Interrogative Mode.

1. An Explicative Sentence is, when a thing is ſaid to be, or not to be; to do, or not to do; to ſuffer or not to ſuffer; in a direct manner: as in the foregoing examples. If the Sentence be Negative, the Adverb *not* is placed after the Auxiliary; or after the Verb itſelf, when it has no Auxiliary: as, "it *did not* touch him; or, "it *touched* him *not* [6]."

2. In an Interrogative Sentence, or when a Queſtion is aſked the Nominative caſe follows the Principal Verb, or the Auxiliary: as, "*was it* he?" "*did Alexander* conquer the Perſians?" And the Adverb *there*, accompanying the Verb Neuter, is alſo placed after the Verb: as, "*was there a man?*" So that the Queſtion depends entirely on the order of the words [7].

3. In

(6) "The burning lever *not deludes* his pains."
Dryden, Ovid. Metam. B. xii.
"I hope, my Lord, ſaid he, I *not offend*."
Dryden, Fables.
Theſe examples make the impropriety of placing the Adverb *not* before the Verb very evident. Shakeſpear frequently places the Negative before the Verb:
"She *not denies* it." Much ado.
"For men
Can counſel, and give comfort to that grief,
Which they themſelves *not feel*." Ibid.
It ſeems therefore, as if this order of words had anciently been much in uſe, though now grown altogether obſolete.

(7) *Did* he *not fear* the Lord, and *beſought* the Lord, and the Lord *repented* him of the evil, which he had pronounced againſt

3. In an Imperative Sentence, when a thing is commanded to be, to do, to ſuffer, or not; the Nominative caſe follows the Verb, or the Auxiliary: as, "Go, thou traitor;" or, "do thou go:" or the Auxiliary *let*, with the Objective [8] caſe after it, is uſed: as, "Let us be gone [9].

The

againſt them?" Jer. xxvi. 19. Here the Interrogative and Explicative forms are confounded. It ought to be, "Did he not *fear* the Lord, and *beſeech* the Lord? and *did not* the Lord *repent* him of the evil——?" "If a man have an hundred ſheep, and one of them be gone aſtray, *doth* he *not leave* the ninety and nine, and *goeth* into the mountains, and *ſeeketh* that which is gone aſtray?" Matt. xviii. 12. It ought to be, *go*, and *ſeek*; that is, "*doth* he *not go*, and *ſeek* that which is gone aſtray?"

(8) "For ever in this humble cell
Let Thee and *I*, my fair one, dwell." Prior.
It ought to be *Me*.

(9) It is not eaſy to give particular rules for the management of the Modes and Times of Verbs with reſpect to one another, ſo that they may be proper and conſiſtent; nor would it be of much uſe; for the beſt rule that can be given is this very general one, To obſerve what the ſenſe neceſſarily requires. But it may be of uſe to conſider a few examples, that ſeem faulty in theſe reſpects; and to examine where the fault lies.

"Some, who the depths of eloquence *have found*,
In that unnavigable ſtream *were drown'd*."
Dryden, Juv. Sat. x.

The event mentioned in the firſt line is plainly prior in time to that mentioned in the ſecond; this is ſubſequent to that, and a conſequence of it. The firſt event is mentioned

in

The ADJECTIVE in Engliſh, having no variation of Gender or Number, cannot but agree with

in the Preſent Perfect Time; it is preſent and completed; "they *have* [now] *found* the depths of eloquence." The ſecond event is expreſſed in the Paſt Indefinite Time; it is paſt and gone, but, when it happened, uncertain: "they *were drown'd*." We obſerved, that the laſt mentioned event is ſubſequent to the firſt: but how can the Paſt Time be ſubſequent to the Preſent? It therefore ought to be, in the ſecond line, *are*, or *have been, drown'd*, in the Preſent Indefinite, or Perfect; which is conſiſtent with the Preſent Perfect Time in the firſt line: or, in the firſt line, *had found* in the Paſt Perfect; which would be conſiſtent with the Paſt Indefinite in the ſecond line.

"Friend to my life, which *did* not you *prolong*,
The world *had wanted* many an idle ſong."

Pope, Epiſt. to Arbuthnot.

It ought to be, either, *had* not you *prolonged*; or, *would want*.

There ſeems to be a fault of the like nature in the following paſſage:

"But oh! *'twas* little that her life
O'er earth and waters *bears* thy fame:—" Prior.

It ought to be *bore*, in the ſecond line.

Again:

"Him portion'd maids, apprentic'd orphans *bleſt*,
The young who *labour*, and the old who *reſt*."

Pope, Moral Ep. iii. 267.

"Fierce as he *mov'd*, his ſilver ſhafts *reſound*."

Iliad, B. i.

The firſt Verb ought to be in the ſame Time with the following.

"Great

with the Subſtantive in thoſe reſpects; ſome of the Pronominal Adjectives only excepted, which have

"Great Queen of Arms, whoſe favour Tydeus won;
As thou *defend'ſt* the ſire, defend the ſon."
Pope, Iliad x. 337.

It ought to be *defendedſt*.

"Had their records been delivered down in the vulgar tongue,—they could not now be underſtood, unleſs by Antiquaries, who *made* it their ſtudy to expound them." Swift, Letter on the Engliſh Tongue. Here the latter part of the ſentence depends entirely on the *Suppoſition* expreſſed in the former, "of their records being delivered down in the vulgar tongue:" therefore *made* in the Indicative Mode, which implies no ſuppoſition, and in the Paſt Indefinite Time, is improper: it would be much better in the Paſt Definite and Perfect, *had made*; but indeed ought to be in the Subjunctive Mode, Preſent or Paſt Time, *ſhould make*, or *ſhould have made*.

"And Jeſus anſwered, and ſaid unto him, What wilt thou, that I ſhould do unto thee? The blind Man ſaid unto him; Lord, that I *might* receive my ſight." Mark x. 51. "That I may know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable unto his death; if by any means I *might* attain unto the reſurrection of the dead." Phil. iii. 10, 11. It ought to be *may* in both places. See alſo John ix. 39. Epheſ. iii. 19. Col. i. 9, 10.

"On the morrow, becauſe he *would have known* the certainty, wherefore he was accuſed of the Jews, he looſed him." Acts xxii. 30. It ought to be, becauſe he *would know*; or rather, *being willing to know*: βυλομενος γνωναι.

"I *thought to have written* laſt week," is a very common phraſe: the Infinitive being in the Paſt Time, as well as the

have the Plural number: as, *theſe*, *thoſe*: which muſt agree in Number [1] with their Subſtantives.

Nouns

the Verb, which it follows. But it is certainly vicious: for how long ſoever it *now* is ſince *I thought*, *to write* was *then* preſent to me; and muſt ſtill be conſidered as preſent, when I bring back that time, and the thoughts of it. It ought to be therefore, "I *thought to write* laſt week." "I cannot excuſe the remiſſneſs of thoſe, whoſe buſineſs it *ſhould have been*, as it certainly *was* their intereſt, *to have interpoſed* their good offices." Swift. "There were two circumſtances, which *would have made* it neceſſary for them *to have loſt* no time." Ibid. "Hiſtory Painters *would have found* it difficult, *to have invented* ſuch a ſpecies of beings." Addiſon, Dial. I. on Medals. It ought to be, *to interpoſe*, *to loſe*, *to invent*.

(1) "By *this means* thou ſhalt have no portion on this ſide the river." Ezra iv. 16. "It renders us careleſs of approving ourſelves to God by religious duties, and by *that means* ſecuring the continuance of his goodneſs." Atterbury, Sermons. Ought it not to be, by *theſe means*? or by *this mean*, by *that mean*, in the ſingular number? it is uſed by Hooker, Sidney, Shakeſpear, &c.

"We have ſtrict ſtatutes, and moſt biting laws,
Which for *this* nineteen *years* we have let ſleep."

Shakeſpear, Meaſ. for Meaſ.

"I have not wept *this* forty *years*." Dryden. "If I had not left off troubling myſelf about *thoſe kind* of things." Swift, Letter to Steel. "I fancy *they are thoſe kind* of Gods, which Horace mentions in his allegorical veſſel." Addiſon, Dial. II. on Medals. "I am not recommending *theſe kind* of ſufferings to your liking." Biſhop Sherlock, Diſc. Vol. II. 11. The foregoing phraſes are all improper. So the Pronoun muſt agree with its Noun: in which reſpect

let

Nouns of Meaſure, Number, and Weight, are ſometimes joined in the Singular form with Numeral Adjectives denoting Plurality: as, "Fifty *foot*;" "Six *ſcore*."

"Ten thouſand *fathom* deep."

Milton, P. L. ii. 934.

"A hundred *head* of Ariſtotle's friends,"

Pope, Dunciad, iv. 192.

"About an hundred *pound* weight." John xix. 39.

The Adjective generally goes before the Noun: as, "a wiſe man; a good horſe;" unleſs ſomething depend on the Adjective: as, "food

let the following example be conſidered. "*It is* an unanſwerable argument of a very refined age, the wonderful *Civilities* that have paſſed between the nation of authors and that of readers." Swift, Tale of a Tub, Sect. x. As to theſe *Civilities*, one might ſay, that "*they are* an unanſwerable argument, &c." but as the Sentence ſtands at preſent, it is not eaſy to reconcile it to any grammatical propriety. "*A perſon* [that is, *one*] *whom* all the world allows to be ſo much your *betters*." Swift, Battle of Books. "His face was eaſily taken either in painting or ſculpture; and ſcarce any *one*, though never ſo indifferently ſkilled in *their* art, failed to hit it." Welwood's Memoirs, p. 68. 6th Edit. And the phraſe which occurs in the following examples, though pretty common and authorized by Cuſtom, yet ſeems to be ſomewhat defective in the ſame way:

"'*Tis theſe*, that early taint the female ſoul." Pope.

"'*Tis they*, that give the great Atrides' ſpoils;
'*Tis they*, that ſtill renew Ulyſſes' toils." Prior.

"Who was't came by?
'*Tis two* or *three*, my Lord, that bring you word,
Macduff is fled to England." Shakeſpear, Macb.

" food convenient for me :" or the Adjective be emphatical ; as, " Alexander the great :" and it ſtands immediately before the Noun, unleſs the Verb *to be*, or any Auxiliary joined to it come between the Adjective and the Noun ; as " happy is the man : happy ſhall he be." And the Article goes before the Adjective : except the Adjectives *all*, *ſuch* and *many*, and others ſubjoined to the Adverbs, *ſo*, *as* and *how* : as, " *all the* men ;" " *ſuch a* man ;" " *many a* man ;" " *ſo good a* man ;" " *as good a* man as ever lived ;" " *how beautiful a* proſpect is here !" And ſometimes, when there are two or more Adjectives joined to the Noun, the Adjectives follow the Noun : as, " a man learned and religious."

There are certain Adjectives, which ſeem to be derived without any variation from Verbs, and have the ſame ſignification with the Paſſive Participles of their Verbs : they are indeed no other than Latin Paſſive Participles adapted to the Engliſh termination : as, *annihilate*, *contaminate*, *elate* ;

" To deſtruction ſacred and *devote*." Milton.
" The alien compoſt is *exhauſt*."
Philips, Cyder,

Theſe (ſome few excepted, which have gained admiſſion into common diſcourſe,) are much more

more frequently, and more allowably, uſed in poetry, than in proſe [2].

The Diſtributive Pronominal Adjectives *each*, *every*, *either*, agree with the Nouns, Pronouns, and Verbs of the Singular Number only [3]: as,

(2) Adjectives of this ſort are ſometimes very improperly uſed, with the Auxiliary *have*, or *had*, inſtead of the Active Perfect Participle: as, "Which alſo King David did dedicate unto the Lord, with the ſilver and gold that he *had dedicate* of all nations which he ſubdued." 2 Sam. viii. 11. "And Jehoaſh took all the hallowed things, that——— his fathers, kings of Judah, *had dedicate*." 2 Kings xii. 18. So likewiſe Dan. iii. 19. It ought to be, *had dedicated*. "When both intereſts of Tyranny and Epiſcopacy *were incorporate* into each other." Milton, Eiconoclaſt. xvii.

[3] "Let *each* eſteem other better than *themſelves*." Phil. ii. 3. It ought to be, *himſelf*. "It is requiſite, that the language of an heroick poem ſhould be both perſpicuous and ſublime. In proportion as *either* of theſe two qualities *are* [is] wanting, the language is imperfect." Addiſon, Spect. No. 285. "'Tis obſervable, that *every one* of the Letters *bear* date after his baniſhment; and *contain* a complete Narrative of all his ſtory afterwards." Bentley, Diſſert. on Themiſtocles's Epiſtles, Sect. ii. It ought to be *bears*, and *they contain*.

There is a like impropriety in the following Sentence: "I do not mean by what I have ſaid, that I think *any one* to blame for taking due care of *their* health." Addiſon, Spect. No. 25.

Either is often uſed improperly inſtead of *each*: as, "The king of Iſrael and Jehoſaphat king of Judah ſat *either* [each] of them on his throne." 2 Chron. xviii. 9. "Nadab and Abihu

as, "The King of Iſrael and Jehoſaphat the king of Judah ſat, *each* [king] on *his* throne, having [*both*] put on their robes." 1 Kings xxii. 10. "*Every tree* is known by *his* own fruit." Luke vi. 44.

"Lepidus flatters both,
Of both is flatter'd; but he neither loves,
Nor *either cares* for him."

Shakeſpear, Ant. and Cleop.

Unleſs the Plural Noun convey a Collective Idea: "That *every twelve years* there ſhould be ſet forth two ſhips." Bacon.

Every Verb, except in the Infinitive, or the Participle, hath its Nominative caſe, either expreſſed or implied [4]: as,

"Awake,

Abihu, the ſons of Aaron, took *either* [each] of them his cenſer." Lev. x. 1. See alſo 1 Kings vii. 15. *Each* ſignifies *both* of them, taken diſtinctly, or ſeparately: *either* properly ſignifies *only the one, or the other*, of them, taken diſjunctively. For which reaſon the like expreſſion in the following paſſages ſeems alſo improper: "They crucified two other with him, on *either* ſide one, and Jeſus in the midſt." John xix. 18. "Of *either* ſide of the river was there the tree of life." Rev. xxii. 2. See alſo 1 Kings x. 19. "Propoſals for a truce between the ladies of *either* party." Addiſon, Freeholder, Contents of No. 38.

[4] "Foraſmuch as it hath pleaſed Almighty God of his goodneſs to give you ſafe deliverance, and *hath preſerved* you in the great danger of Childbirth:"—Liturgy. The Verb *hath preſerved* hath here no Nominative caſe; for it

cannot

"Awake, ariſe, or be for ever fall'n:"
that is, Awake *ye*, &c.

Every

cannot be properly ſupplied by the preceding word *God*, which is in the Objective caſe. It ought to be, "and *He hath preſerved* you;" or rather, and *to preſerve* you." Some of our beſt writers have frequently fallen into this, which appears to me to be no ſmall inaccuracy: I ſhall therefore add ſome more examples of it, by way of admonition: inſerting in each, within Crotchets, the Nominative caſe that is deficient, and that muſt neceſſarily be ſupplied to ſupport the proper Conſtruction of the Sentence. "If the calm, in which he was born, and [which] laſted ſo long, had continued." Clarendon, Life, p. 43. "The Remonſtrance he had lately received from the Houſe of Commons, and [which] was diſperſed throughout the Kingdom." Clarendon, Hiſt. Vol. I. p. 366, 8vo. "Theſe we have extracted from an Hiſtorian of undoubted credit, a reverend biſhop, the learned Paulus Jovius; and [they] are the ſame that were practiſed under the pontificate of Leo X." Pope, Works, Vol. VI. p. 301. "A cloud gathering in the North; which we have helped to raiſe, and [which] may quickly break in a ſtorm upon our heads." Swift, Conduct of the Allies. "A man, whoſe inclinations led him to be corrupt, and [who] had great abilities to manage and multiply and defend his corruptions." Gulliver, Part I. Chap. vi. "My Maſter likewiſe mentioned another quality, which his ſervants had diſcovered in many Yahoos, and [which] to him was wholly unaccountable." Gulliver, Part IV. Chap. vii. "This I filled with the feathers of ſeveral birds I had taken with ſpringes made of Yahoos hairs, and [which] were excellent food." Ibid. Chap. x. "Oſiris, whom the Grecians call Dionyſius, and [who] is

the

Every Nominative caſe, except the caſe Abſolute, and when an addreſs is made to a Perſon, belongs to ſome Verb, either expreſſed or implied [5]: as in the anſwer to a Queſtion: "Who wrote this book? Cicero:" that is, "Cicero *wrote it*." Or when the Verb is underſtood; as,

"To whom thus Adam:"

that is, *ſpake*.

Every

the ſame with Bacchus." Swift, Mechan. Oper. of the Spirit, Sect. ii.

"*Which* Homer might without a bluſh *rehearſe*,
And *leaves* a doubtful palm in Virgil's verſe."
Dryden, Fables, Dedication.

"Will martial flames for ever fire thy mind,
And never, never *be* to heav'n *reſign'd*?"
Odyſſey, xii. 145.

"And will it, [thy mind,] never——"

[5] "*Which rule*, if it had been obſerved, a neighbouring Prince would have wanted a great deal of that Incenſe, which hath been offered up to him by his adorers." Atterbury, Serm. I. 1. The Pronoun *it* is here the Nominative caſe to the Verb *obſerved*; and *which rule* is left by itſelf, a Nominative caſe without any Verb following it. This manner of expreſſion, however improper, is very common. It ought to be, "If *this rule* had been obſerved, &c." "We have no better materials to compound the Prieſthood of, than the maſs of mankind: *which*, corrupted as it is, thoſe who receive Orders muſt have ſome vices to leave behind them, when they enter into the Church." Swift, Sentiments of a Church of England-man.

Every Poſſeſſive caſe ſuppoſes ſome Noun, to which it belongs: as when we ſay, "St. Paul's, or St. James's," we mean St. Paul's *Church*, or St. James's *Palace*.

Every Adjective has relation to ſome Subſtantive, either expreſſed or implied: as, "The Twelve," that is, *Apoſtles*; "the wiſe, the elect," that is, *perſons*.

In ſome inſtances the Adjective becomes a Subſtantive, and has an Adjective joined to it: as, "the chief Good;" "Evil, be thou my Good [6]!"

[6] Adjectives are ſometimes employed as Adverbs: improperly, and not agreeably to the Genius of the Engliſh Language. As, "*indifferent* honeſt, *excellent* well: Shakeſpear, Hamlet. "*extreme* elaborate:" Dryden, Eſſay on Dram. Poet. "*marvellous* graceful:" Clarendon, Life, p. 18. "*marvellous* worthy to be praiſed:" Pſal. cxlv. 3. for ſo the Tranſlators gave it. "*extreme* unwilling;" "*extreme* ſubject:" Swift, Tale of a Tub, and Battle of Books. "extraordinary rare:" Addiſon on Medals. "He behaved himſelf *conformable* to that bleſſed example." Sprat's Sermons, p. 80. "I ſhall endeavour to live hereafter *ſuitable* to a man in my ſtation." Addiſon, Spect. No. 530. "The Queen having changed her miniſtry *ſuitable* to her own wiſdom." Swift, Exam. No. 21. "The aſſertions of this Author are *eaſier* detected:" Swift, Publick Spirit of the Whigs. "The Characteriſtick of his Sect allowed him to affirm no *ſtronger* than that." Bentley, Phil. Lipſ. Remark LIII. "If one author had ſpoken *nobler* and *loftier* than another." Ibid. "Xenophon ſays *expreſs*." Ibid. Remark

In others, the Subſtantive becomes an Adjective, or ſupplies its place; being prefixed to

mark XLV. "I can never think ſo very *mean* of him." Id. Diſſertation on Phalaris, p. 24. "Homer deſcribes this river *agreeable* to the vulgar reading." Pope, Note on Iliad. ii. ver. 1032. So *exceeding*, for *exceedingly*, however improper, occurs frequently in the Vulgar Tranſlation of the Bible, and has obtained in common diſcourſe. "We ſhould live ſoberly, righteouſly, and *godly* in this preſent world." Tit. ii. 12. See alſo 2 Tim. iii. 12. "To convince all that are ungodly among them, of all their ungodly deeds, which they have *ungodly* committed." Jude 15. "I think it very *maſterly* written." Swift to Pope, Letter lxxiv.

"O Liberty, Thou Goddeſs *heavenly* bright."

Addiſon.

The Termination *ly*, being a contraction of *like*, expreſſes *ſimilitude*, or *manner*: and, being added to Nouns, forms Adjectives; and, added to Adjectives, forms Adverbs. But Adverbs expreſſing *ſimilitude*, or *manner*, cannot be ſo formed from Nouns: the few Adverbs that are ſo formed have a very different import: as, *daily*, *yearly*; that is, day by day, year by year. *Early*, both Adjective and Adverb, is formed from the Saxon Preposition *æer*, *before*. The Adverbs therefore above noted are not agreeable to the Analogy of formation eſtabliſhed in our Language, which requires, *godlily*, *ungodlily*, *heavenlily*: but theſe are diſagreeable to the ear, and therefore could never gain admittance into common uſe.

The word *lively* uſed as an Adverb, inſtead of *livelily*, is liable to the ſame objection; and, not being ſo familiar to the ear, immediately offends it. "That part of poetry muſt needs be beſt, which deſcribes moſt *livelly* our actions and

to another Subſtantive, and linked to it by a mark of conjunction: as, "ſea-water; land-tortoiſe; foreſt-tree."

ADVERBS have no Government [7].

The Adverb, as its name imports, is generally placed cloſe or near to the word, which it modifies or affects; and its propriety and force depend on its poſition [8]. Its place for the

and paſſions, our virtues and our vices." Dryden, Pref. to State of Innocence. "The whole deſign muſt refer to the Golden Age, which it *lively* repreſents." Addiſon on Medals, Dial. II.

On the other hand, an Adverb is improperly uſed as an Adjective in the following paſſages. "We may caſt in ſuch ſeeds and principles, as we judge moſt likely to take *ſooneſt* and deepeſt root." Tillotſon, Vol. I. Serm. 52. "After theſe wars, of which they hope for a *ſoon* and proſperous iſſue." Sidney. "Uſe a little wine for thy ſtomach's ſake, and thine *often* infirmities." 1 Tim. v. 23. Unleſs *ſoon* and *often* were formerly Adjectives, though now wholly obſolete in that form. See Johnſon's Dictionary; *Oftentimes* and *Soonly*.

[7] "*How much ſoever* the Reformation of this corrupt and degenerate Age is *almoſt utterly* to be deſpaired of, we, may yet have a more comfortable proſpect of future times." Tillotſon, I. Pref. to Serm. 49. The firſt part of this Sentence abounds with Adverbs; and thoſe ſuch, as are hardly conſiſtent with one another.

[8] Thus it is commonly ſaid, "I *only* ſpake three words;" when the intention of the ſpeaker manifeſtly requires, "I ſpake

moſt part is before Adjectives; after Verbs Active or Neuter; and it frequently ſtands between the Auxiliary and the Verb: as, "He made a *very elegant* harangue; he *ſpake unaffectedly* and *forcibly*; and *was attentively heard* by the whole audience."

Two Negatives in Engliſh deſtroy one another, or are equivalent to an Affirmative [9]: as,

"*Nor*

"I ſpake *only* three words."

"Her body ſhaded with a ſlight cymarr,
Her boſom to the view was *only* bare."

Dryden, Cymon and Iphig.

The ſenſe neceſſarily requires this order,

"Her boſom *only* to the view was bare."

[9] The following are examples of the contrary:

"Give not me Counſel;
Nor let *no* comforter delight mine ear."

Shakeſpear, Much ado.

"She cannot love,
Nor take *no* ſhape *nor* project of affection." Ibid.

Shakeſpear uſes this conſtruction frequently. It is a relique of the ancient ſtyle, abounding with Negatives; which is now grown wholly obſolete:

"And of his port as meke as is a maid,
He *never* yet *no* villainy *ne* ſaid
In all his life unto *no* manner weight:
He was a very parfit gentil knight." Chaucer.

"I *cannot* by *no* means allow him, that this argument muſt prove,—" Bentley, Differt. on Phalaris, p. 515. "That we need not, *nor* do *not*, confine the purpoſes of God." Id. Sermon 8.

" *Nor* did they *not* perceive the evil plight
In which they were, or the fierce pains *not* feel."
Milton, P. L. i. 335.

PREPOSITIONS have a Government of Caſes: and in Engliſh they always require the Objective Caſe after them: as, " *with him*; *from her*, *to me* [1]."

The Prepoſition is often ſeparated from the Relative which it governs, and joined to the Verb at the end of the Sentence, or ſome member of it: as, " Horace is an author, *whom* I am much delighted *with*." " The world is too well bred to ſhock authors with a truth, *which* generally their bookſellers are the firſt that inform them *of* [2]." This is an idiom, which our language is ſtrongly inclined to: it prevails in

[1] " *Who* ſerveſt thou *under*?" Shakeſpear. Hen. V.
" *Who* do you ſpeak *to*?" As you like it.
" I'll tell you, *who* Time ambles *withal*, *who* Time trots *withal*, *who* Time gallops *withal*, and *who* he ſtands ſtill *withal*."
" I pr'ythee, *who* doth he trot *withal*?" Ibid.
" We are ſtill much at a loſs, *who* civil power belongs *to*."
Locke.

In all theſe places, it ought to be *whom*.

" Now Margaret's curſe is fall'n upon our heads,
When ſhe exclaim'd on Haſtings, you, and *I*."
Shakeſpear, Rich. III.

It ought to be *me*.

[2] Pope, Preface to his Poems.

in common converſation, and ſuits very well with the familiar ſtyle in writing: but the placing of the Prepoſition before the Relative is more graceful, as well as more perſpicuous; and agrees much better with the ſolemn and elevated ſtyle [3].

Verbs are often compounded of a Verb and a Prepoſition; as *to uphold*, *to outweigh*, *to overlook*: and this compoſition ſometimes give a new ſenſe to the Verb; as, *to underſtand*, *to withdraw*, *to forgive* [4]. But in Engliſh the Prepoſition is more frequently placed after the Verb, and ſeparate from it, like an Adverb; in which ſituation it is no leſs apt to affect the ſenſe of it, and to give it a new meaning; and may ſtill be conſidered as belonging to the Verb, and as a part of it. As, *to caſt*, is to throw; but *to caſt up*, or to compute, *an account*, is

[3] Some writers ſeparate the Prepoſition from its Noun, in order to connect different Prepoſitions with the ſame Noun; as, "To ſuppoſe the Zodiack and Planets to be efficient *of*, and antecedent *to*, themſelves." Bentley, Serm. 6. This, whether in the familiar, or the ſolemn ſtyle, is always inelegant; and ſhould never be admitted, but in forms of Law, and the like; where fulneſs and exactneſs of expreſſion muſt take place of every other conſideration.

[4] *With* in compoſition retains the ſignification, which it has among others in the Saxon, of *from* and *againſt*: as to *withhold*, to *withſtand*. So alſo *for* has a negative ſignification, from the Saxon; as, to *forbid*, *forbeodan*; to *forget*, *forgitan*.

is quite a different thing: thus, *to fall on*, *to bear out*, *to give over*, &c. So that the meaning of the Verb, and the propriety of the phraſe, depend on the Prepoſition ſubjoined [5].

As

[5] Examples of impropriety in the uſe of the Prepoſition, in phraſes of this kind. "Your character, which I or any other writer may now value ourſelves upon *by* [upon] drawing." Swift, Letter on the Engliſh Tongue. "You have beſtowed your favours *to* [upon] the moſt deſerving perſons." Ibid. "Upon ſuch occaſions as fell *into* [under] their cogniſance." Swift, Conteſt and diſſentions, &c. Chap. iii. "That variety of factions *into* [in] which we are ſtill engaged." Ibid. Chap. v. "To reſtore myſelf *into* [to] the good graces of my fair Criticks." Dryden, Pref. to Aureng. "Accuſed the miniſters *for* [of] betraying the Dutch." Swift, Four laſt years of the Queen, Book ii. "Ovid whom you accuſe *for* [of] luxuriancy of verſe." Dryden on Dram. Poeſy. "The people of England may congratulate *to* themſelves, that"—Dryden. "Something like this has been reproached *to* Tacitus." Bolingbroke, on Hiſtory, Vol. I. p. 136. "He was made much *on* [of] at Argos."—"He is ſo reſolved *of* [on] going to the Perſian Court." Bentley, Diſſert. on Themiſtocles's Epiſtles, Sect. iii. "Neither the one nor the other ſhall make me ſwerve *out of* [from] the path, which I have traced to myſelf." Bolingbroke, Letter to Wyndham, p. 252.

"And virgins ſmil'd at what they bluſh'd before:" "what they bluſh'd [at]." Pope. Eſſay on Crit. "They are now reconciled by a zeal for their cauſe to what they could not be prompted [to] by a concern for their beauty." Addiſon. Spect. No. 81: "If policy can prevail *upon* [over] force." Addiſon, Travels. p. 62. "I do likewiſe

As the Prepoſition ſubjoined to the Verb hath the conſtruction and nature of an Adverb, ſo the Adverbs *here*, *there*, *where*, with a Prepoſition ſubjoined, as *hereof*, *therewith*, *whereupon*

wiſe diſſent *with* [from] the Examiner. Addiſon, Whig-Exam, No. 1. "Ye blind guides, which ſtrain *at* a gnat, and ſwallow a camel.' Matt. xxiii. 24. διυλιζοντες, "which ſtrain *out*, or take a gnat *out* of the liquor by ſtraining it:" the impropriety of the Prepoſition has wholly deſtroyed the meaning of the phraſe. Obſerve alſo, that the Noun generally requires after it the ſame Prepoſition, as the Verb from which it is formed: "It was perfectly in compliance *to* [with] ſome perſons, for whoſe opinion I have great deference." Swift. Pref. to Temple's Memoirs. "Not from any perſonal hatred to them, but in juſtification *to* [of] the beſt of Queens." Swift, Examiner, No. 23. In the laſt example the Verb being Tranſitive and requiring the Objective caſe, the Noun formed from it ſeems to require the Poſſeſſive caſe, or its Prepoſition, after it. Or perhaps he meant to ſay "in *juſtice* to the beſt of Queens." "The wiſeſt Princeſs need not think it any diminution *to* [of] their greatneſs, or derogation *to* [from] their ſufficiency, to rely upon counſel." Bacon, Eſſay xx. "No diſcouragement *for* the authors to proceed." Tale of a Tub, Preface. "A ſtrict obſervance *after* times and faſhions." Ibid. Sect. ii. "Which had a much greater ſhare *of* inciting him, than any regards *after* his father's commands." Ibid. Sect vi. So the Noun *averſion*, (that is, a turning away,) as likewiſe the Adjective *averſe*, ſeems to require the Prepoſition *from* after it; and not ſo properly to admit of *to*, or *for*, which are often uſed with it.

upon [6], have the conſtruction and nature of Pronouns.

The Prepoſitions *to* and *for* are often underſtood, chiefly before the Pronoun; as, "give me the book; get me ſome paper;" that is, *to me*, *for me* [7].

The

[6] Theſe are much diſuſed in common diſcourſe, and are retained only in the Solemn, or Formulary ſtyle. "They [our Authors] have of late, 'tis true, reformed in ſome meaſure the gouty joints and darning-work of *whereunto's*, *whereby's thereof's*, *therewith's*, and the reſt of this kind; by which complicated periods are ſo curiouſly ſtrung, or hooked on, one to another, after the long-ſpun manner of the bar or pulpit." Lord Shafteſbury, Miſcel. V.

"Fra ſche *thir* wourdis had ſayd."

Gawin Douglas, Æn. x.

"*Thir* wikkit ſchrewis," Ibid. Æn. xii.

That is, "*theſe* words:" "*theſe* wicked ſhrews." "*Theyr*, *theſe*, or *thoſe*, maſculine; *thaer*, *theſe*, or *thoſe*, feminine, Iſlandick. Hence, perhaps, *thereof*, *therewith*, &c. of, with, *them*; and ſo, by Analogy, the reſt of this claſs of words.

[7] Or in theſe and the like phraſes, may not *me*, *thee*, *him*, *her*, *us*, which in Saxon are the Dative caſes of their reſpective Pronouns, be conſidered as ſtill continuing ſuch in the Engliſh and including in their very form the force of the Prepoſitions *to* and *for*? There are certainly ſome other Phraſes, which are to be reſolved in this manner: "Wo is *me!*" The phraſe is pure Saxon: "wa is me:" *me* is the Dative caſe; in Engliſh, with the Prepoſition *to me*. So, "*methinks*;" Saxon. "*me thinceth*;" εμοι δοκει. "As *us thoughte*:" Sir John Maundevylle. "*Methoughts*, this ſhort interval of ſilence has had more muſick in it, than any

of

The Preposition *in*, or *on*, is often understood before Nouns expressing Time: as, "*this day*; *next month*; *last year*:" that is, "*on* this day;" "*in* next month;" "*in* last year."

In Poetry, the common Order of words is frequently inverted; in all ways, in which it may be done without ambiguity or obscurity.

Two or more Simple Sentences, joined together by one or more CONNECTIVE WORDS, become a compounded Sentence.

There are two Sorts of words, which connect Sentences: 1. Relatives; 2. Conjunctions.

Examples: 1. "Blessed is the man, *who* feareth the Lord." 2. "Life is short, *and* art is

of the same space of time before or after it." Addison, Tatler, No. 133. See also Spect. No. 3 and 63. It ought to be, *methought*. "The Lord do that which *seemeth him* good." 2 Sam. 10. 12. See also 1 Sam. iii. 18. 2 Sam, xviii. 4. "O well is *thee!*" Psal. cxxviii. 2. "*Wel his the*, id est, bene est tibi" Simeon Dunelm. apud X Scriptores, col. 135. "Wel is *him* that ther mai be." Anglo-Saxon Poem in Hickes's Thesaur. Vol. I. p. 231. "Well is *him*, that dwelleth with a wife of understanding."—Well is *him*, that hath found prudence." Ecclus xxv. 89. The Translator thought to correct his phrase afterward; and so hath made it neither Saxon nor English: Well is *he*, that is defended from it." Ecclus xxviii 19. "Wo worth the day!" Ezek. xxx. 2. that is, "Wo be *to* the day." The word *worth* is not the Adjective, but the Saxon Verb *weorthan*, or *worthan*, *fieri*, *to be*, *to become*; which is often used by Chaucer, and is still retained as an Auxiliary Verb in the German Language.

is long." 1. and 2. "Bleſſed is the man, *who* feareth the Lord, *and* keepeth his commandments."

The RELATIVES *who*, *which*, *that*, having no variation of gender or number, cannot but agree with their Antecedents. *Who* is appropriated to perſons; and ſo may be accounted Maſculine and Feminine only: we apply *which* now to things only; and to Irrational Animals, excluding them from Perſonality, without any conſideration of Sex: *which* therefore may be accounted Neuter. But formerly they were both indifferently uſed of perſons: "Our Father *which* art in heaven." *That* is uſed indifferently both of perſons and things: but perhaps would be more properly confined to the latter. *What* includes both the Antecedent and the Relative: as, "This was *what* he wanted;" that is, "*the thing which he* wanted [8]."

The

[8] *That* hath been uſed in the ſame manner as including the Relative *which*; but it is either improper, or obſolete: as "To conſider adviſedly of *that* is moved." Bacon, Eſſay xxii. "We ſpeak *that* we do know, and teſtify *that* we have ſeen." John iii. 11. So likewiſe the Neuter Pronoun *it*: as, "By this alſo a man may underſtand, when it is that men may be ſaid to be conquered; and in what the nature of Conqueſt and the Right of a Conqueror conſiſteth: for this Submiſſion is *it* [that which] implyeth them all." Hobbes, Leviathan, Concluſion. "And this is *it* [that which] men mean by diſtributive Juſtice, and [which] is properly termed Equity." Hobbes, Elements of Law, Part I. Chap. iv. 2.

The Relative is the Nominative Caſe to the Verb, when no other Nominative comes between it and the Verb: but when another Nominative comes between it and the Verb, the Relative is governed by ſome word in its own member of the Sentence: as, The God, *who* preſerveth me; *whoſe* I am, and *whom* I ſerve [9]."

Every Relative muſt have an Antecedent to which it refers, either expreſſed, or underſtood: as, "*Who* ſteals my purſe, ſteals traſh:" that is, *the man, who*—.

The Relative is of the ſame perſon with the Antecedent; and the Verb agrees with it accordingly: as, "Who is *this, that cometh* from Edom; *this, that is* glorious in his apparel? *I, that ſpeak* in righteouſneſs." Iſaiah lxiii. 1. "O Shepherd of Iſrael; *Thou, that leadeſt* Joſeph

[9] "*Who*, inſtead of going about doing good, *they* are perpetually intent upon doing miſchief." Tillotſon, Serm. I. 18. The Nominative Caſe *they* in this ſentence is ſuperfluous: it was expreſſed before in the Relative *who*. "Commend me to an argument, *that*, like a Flail there's no Fence againſt *it*." Bentley, Diſſert. on Euripides's Epiſtles, Sect. i. If *that* be deſigned for a Relative, it ought to be *which*, governed by the Prepoſition *againſt*, and *it* is ſuperfluous: thus, "*againſt which* there is no fence:" but if *that* be a Conjunction, it ought to be in the preceding member, "*ſuch* an Argument."

ſeph like a flock; *Thou, that dwelleſt* between the Cherubims." Pſalm. lxxx. 1. [1].

When

[1] "I am *the Lord that maketh* all things; *that ſtretcheth* forth the heavens alone:"—Iſaiah xliv. 24. Thus far is right: *the Lord* in the third Perſon is the Antecedent, and the Verb agrees with the Relative in the third Perſon: "I am the Lord, *which Lord*, or *He that, maketh* all things." It would have been equally right, if *I* had been made the Antecedent, and the Relative and the Verb had agreed with it in the Firſt Perſon: "*I* am the Lord, *that make* all things." But when it follows, "*that ſpreadeth* abroad the earth by *myſelf*;" there ariſes a confuſion of Perſons, and a manifeſt Soleciſm.

"*Thou* great firſt Cauſe, leaſt underſtood!
Who all my ſenſe *confin'd*
To know but this, that *Thou art* good,
And that myſelf am blind:
Yet *gave* me in this dark eſtate, &c.

Pope, Univerſal Prayer.

It ought to be, *confinedſt*, or *didſt confine: gaveſt*, or *didſt give*; &c. in the ſecond Perſon.

"O *Thou* ſupreme! high thron'd all height above!
O great Pelaſgick, Dodonean Jove!
Who 'midſt ſurrounding froſt, and vapours chill,
Preſide on bleak Dodona's vocal hill!"

Pope, Iliad xvi. 284.

"Nor thou, lord Arthur, ſhalt eſcape:
To thee I often call'd in vain,
Againſt that aſſaſſin in crape;
Yet *thou* couldſt tamely ſee me ſlain.
Nor when I felt the dreadful blow,
Or *chid* the dean, or *pinch'd* thy ſpouſe."

Swift, Market-hill Thorn.

When *this*, *that*, *theſe*, *thoſe*, refer to a preceding Sentence; *this*, or *theſe*, refers to the latter member or term; *that*, or *thoſe*, to the former: as,

"*Self-love*, the ſpring of motion, acts the ſoul;
Reaſon's comparing balance rules the whole:
Man, but for *that*, no action could attend;
And, but for *this*, were active to no end."

Pope, Eſſay on Man.

"*Some* place the bliſs in action, *ſome* in eaſe:
Thoſe call it pleaſure, and contentment *theſe*. Ibid.

The Relative is often underſtood, or omitted: as, "The man I love;" that is, "*whom* I love [2]."

The

[2] "Abuſe on all he lov'd, or lov'd him, ſpread."

Pope, Epiſt. to Arbuthnot.

That is, "*whom* he lov'd, or *who* lov'd him:" or, to make it more eaſy by ſupplying a Relative that has no variation of Caſes, "all *that* he lov'd, or *that* lov'd him." The Conſtruction is hazardous, and hardly juſtifiable, even in Poetry. "In the temper of mind he was in then." Addiſon, Spect. No. 549. "In the poſture I lay." Swift, Gulliver, Part I. Chap. 1. In theſe and the like phraſes, which are very common, there is an Ellipſis both of the Relative and the Prepoſition; which would have been much better ſupplied: "In the temper of mind *in which* he was then:" "In the poſture *in which* I lay." "The little ſatisfaction and conſiſtency [which] is to be found in moſt of the ſyſtems of Divinity [which] I have met with, made me betake

The accuracy and clearneſs of the ſentence depend very much upon the proper and determinate uſe of the Relative; ſo that it may readily preſent its Antecedent to the mind of the hearer, or reader, without any obſcurity or ambiguity. The ſame may be obſerved of the Pronoun and the Noun; which by ſome are called alſo the Relative and the Antecedent[3].

CONJUNCTIONS

take myſelf to the ſole reading of the Scripture (to which they all appeal) for the underſtanding [of] the Chriſtian Religion." Locke, Pref. to Reaſonableneſs of Chriſtianity. In the following example the antecedent is omitted; "He deſired they might go to the altar together, and jointly return their thanks to *whom* only it was due." Addiſon, Freeholder, No. 49. In general, the omiſſion of the Relative ſeems to be too much indulged in the familiar ſtyle; it is ungrateful in the ſolemn; and, of whatever kind the ſtyle be it is apt to be attended with obſcurity and ambiguity.

[3] The Connective parts of Sentences are the moſt important of all, and require the greateſt care and attention: for it is by theſe chiefly that the train of thought, the courſe of reaſoning, and the whole progreſs of the mind, in continued diſcourſe of all kinds, are laid open; and on the right uſe of theſe the perſpicuity, that is, the firſt and greateſt beauty of ſtyle, principally depends. Relatives and Conjunctions are the inſtruments of Connexion in diſcourſe: it may be of uſe to point out ſome of the moſt common inaccuracies, that writers are apt to fall into with reſpect to them; and a few examples of faults may perhaps be more inſtructive, than any rules of propriety that can be given. Here therefore ſhall be added ſome further examples of inaccuracies in the uſe of Relatives.

The

CONJUNCTIONS have ſometimes a Government of Modes. Some Conjunctions require the

The Relative placed before the Antecedent: Example: "The bodies, which we daily handle, make us perceive, that whilſt they remain between *them*, they do by an unſurmountable force hinder the approach of our *hands* that preſs them." Locke, Eſſay, B. ii. C. 4. Sect. 1. Here the ſenſe is ſuſpended, and the ſentence is unintelligible, till you get to the end of it: there is no antecedent, to which the Relative *them* can be referred, but *bodies*; but, "whilſt the bodies remain between the bodies," makes no ſenſe at all. When you get to *hands*, the difficulty is cleared up, the ſenſe helping out the Conſtruction. Yet there ſtill remains an ambiguity in the Relative *they*, *them*, which in number and perſon are equally applicable to *bodies* or *hands*: this, though it may not here be the occaſion of much obſcurity, which is commonly the effect of it, yet is always diſagreeable and inelegant; as in the following examples.

"Men look with an evil eye upon the good that is in others; and think, that *their* reputation obſcures *them*; and that *their* commendable qualities do ſtand in *their* light: and therefore *they* do what *they* can to caſt a cloud over *them*, that the bright ſhining of *their* virtues may not obſcure *them*." Tillotſon, Serm. I. 42.

"The Earl of Falmouth and Mr. Coventry were rivals *who* ſhould have moſt influence with the Duke, *who* loved the Earl beſt, but thought the other the wiſer man, *who* ſupported Pen, *who* diſobliged all the Courtiers, even againſt the Earl, *who* contemned Pen as a fellow of no ſenſe." Clarendon, Cont. p. 264.

But the following Sentence cannot poſſibly be underſtood, without a careful recollection of circumſtances through ſome pages preceding.

"All

the Indicative, ſome the Subjunctive Mode after them: others have no influence at all on the Mode.

Hypothetical, Conditional, Conceſſive, and Exceptive Conjunctions ſeem in general to require the Subjunctive Mode after them: as, *if*, *though*, *unleſs*, *except*, *whether—or*, &c: but by uſe they often admit of the Indicative; and in ſome caſes with propriety. Examples: "*If* thou *be* the Son of God." Mat. iv. 3. "*Though* he *ſlay* me, yet will I put my truſt in him."

K

"All which, with the King's and Queen's ſo ample promiſes to *him* [the Treaſurer] ſo few hours before the conferring the place on another, and the Duke of York's manner of receiving *him* [the Treaſurer,] after *he* [the Chancellor] had been ſhut up with *him* [the Duke,] as *he* [the Treaſurer] was informed, might very well excuſe *him* [the Treaſurer] for thinking *he* [the Chancellor] had ſome ſhare in the affront *he* [the Treaſurer] had undergone," Clarendon, Cont. p. 296.

"Breaking a Conſtitution by the very ſame errors, *that* ſo many have been *broke* before." Swift, Conteſts and Diſſenſions, &c. Chap. 5. Here the Relative is employed not only to repreſent the Antecedent Noun *the errors*, but likewiſe the Prepoſition *by* prefixed to it. It ought to be, "the ſame errors, *by which* ſo many have been *broken* before."

Again: "——An Undertaking; *which*, although it has failed, (partly, &c. and partly, &c.) is no objection at all to an Enterprize ſo well concerted, and with ſuch fair probability of ſucceſs." Swift, Conduct of the Allies. That is, "Which Undertaking is no objection to an Enterprize ſo well concerted;" that is, to itſelf:" he means, "*the failure or miſcarriage of which* is no objection at all to it."

him." Job. xiii. 15. "*Unleſs* he *waſh* his fleſh." Lev. xxii. 6. "No power, *except* it *were* given from above." John xix. 11. "*Whether* it *were* I *or* they, ſo we preach." 1 Cor. xv. 11. The Subjunctive in theſe inſtances implies ſomething contingent or doubtful; the Indicative would expreſs a more abſolute and determinate ſenſe [4].

That,

[4] The following example may ſerve to illuſtrate this obſervation: "*Though* he *were* divinely inſpired, and ſpake therefore, as the oracles of God, with ſupreme authority; *though* he *were* endued with ſupernatural powers, and could therefore have confirmed the truth of what he uttered by miracles; yet in compliance with the way in which human nature and reaſonable creatures are uſually wrought upon, he reaſoned." Atterbury, Serm. IV. 5.

That our Saviour was divinely inſpired, and indued with ſupernatural powers, are poſitions, that are here taken for granted, as not admitting of the leaſt doubt: they would therefore have been better expreſſed in the Indicative Mode; "though he *was* divinely inſpired: though he *was* indued with ſupernatural powers." The Subjunctive is uſed in like manner in the following example; "Though he *were* a Son, yet learned he obedience, by the things which he ſuffered." Heb. v. 8. But in a ſimilar paſſage the Indicative is employed to the ſame purpoſe, and that much more properly: "Though he *was* rich, yet for your ſakes he became poor." 2 Cor. viii. 9. The proper uſe then of the Subjunctive Mode after the Conjunction is in the caſe of a doubtful ſuppoſition, or conceſſion: as, "*Though* he *fall*, he ſhall not be utterly caſt down." Pſal. xxxvii. 24. And much the ſame may be ſaid of the reſt.

The

That, expreſſing the motive or end, has the Subjunctive Mode, with *may*, *might*, *ſhould*, after it.

Leſt; and *that* annexed to a Command preceding; and *if* with *but* following it; neceſſarily require the Subjunctive Mode: Examples; "Let him, that ſtandeth, take heed, *leſt* he *fall*." 1 Cor. x. 12. "Take heed, *that* thou *ſpeak* not to Jacob." Gen. xxxi. 24. "*If* he *do but* touch the hills, they ſhall ſmoke. Pſal. civ. 32 [5].

The ſame Conjunction governing both the Indicative and the Subjunctive Mode, in the ſame ſentence, and in the ſame circumſtances, though either of them ſeparately would be right, ſeems to be a great impropriety: as,

"*Though* heaven's King
Ride on thy wings, and thou with thy compeers,
Us'd to the yoke, *draw'ſt* his triumphant wheels
In progreſs though the road of heav'n ſtar-pav'd."
Milt. P. L. IV. 973.

"*If* there *be* but one body of legiſlators, it is no better than a tyranny; *if* there *are* only two, there will want a caſting voice." Addiſon, Spect. No. 287.

[5] In the following inſtances the Conjunction *that*, expreſſed, or underſtood, ſeems to be improperly accompanied with the Subjunctive Mode:

"So much ſhe fears for William's life,
That Mary's fate ſhe *dare* not mourn." Prior.

"Her eyes in heaven
Would through the airy region ſtream ſo bright,
That birds would ſing, and think it *were* not night."
Shakeſpear, Rom. and Jul.

Other Conjunctions, expreſſing a Continuation, an Addition, an Inference, &c. being of a poſitive and abſolute nature, require the Indicative Mode; or rather leave the Mode to be determined by the other circumſtances and conditions of the ſentence.

When the Qualities of different things are compared, the latter Noun is not governed by the Conjunction *than*, or *as*, (for a Conjunction has no Government of Caſes,) but agrees with the Verb, or is governed by the Verb, or the Prepoſition, expreſſed, or underſtood. As, "Thou art wiſer than *I* [am]." "You are not ſo tall as *I* [am]." "You think him handſomer than [you think] *me*; and you love him more than [you love] *me*." In all other inſtances, if you complete the Sentence in like manner, by ſupplying the part which is underſtood, the Caſe of the latter Noun will be determined. Thus, "Plato obſerves, that God geometrizes: and the ſame thing was obſerved before by a wiſer man than *he*:" that is, than *he was*. "It was well expreſſed by Plato; but more elegantly by Solomon than *him*:" that is, than *by him* [6].

But

[6] "You are a much greater loſer than *me* by his death." Swift, to Pope, Letter 63.

"And tho' by heaven's ſevere decree
She ſuffers hourly more than *me*." Swift, to Stella.

"We

But the Relative *who*, having reference to no Verb or Prepoſition underſtood, but only to

"We contributed a third more than the Dutch, who were obliged to the ſame proportion more than *us*." Swift, Conduct of the Allies.

"King Charles, and more than *him*, the Duke and the Popiſh Faction, were at Liberty to form new ſchemes." Bolingbroke, Diſſ. on Parties, Letter 3.

"The drift of all his Sermons was, to prepare the Jews for the reception of a Prophet, mightier than *Him*, and whoſe ſhoes he was not worthy to bear." Atterbury, Sermons, IV. 4.

"A Poem, which is good in itſelf, cannot loſe any thing of its real value; though it ſhould appear not to be the work of ſo eminent an author, as *him*, to whom it was firſt imputed." Congreve, Pref. to Homer's Hymn to Venus.

"A ſtone is heavy, and the ſand weighty: but a fool's wrath is heavier than *them* both." Prov. xxvii. 3.

"If the King gives us leave, you or I may as lawfully preach, as *them* that do." Hobbes, Hiſt. Civil Wars, p. 62.

"The ſun upon the calmeſt ſea
Appears not half ſo bright as *Thee*. Prior.

"Then finiſh, dear Chloe, this Paſtoral war,
And let us like Horace and Lydia agree:
For thou art a Girl as much brighter than *her*,
As he was a Poet ſublimer than *me*." Ibid.

"Phalaris, who was ſo much older than *her*." Bentley, Diſſert. on Phalaris, p. 53.

In theſe paſſages it ought to be, *I*, *We*, *He*, *They*, *Thou*, *She*, reſpectively. Perhaps the following example may admit of a doubt, whether it be properly expreſſed or not:

"The lover got a woman of greater fortune than *her* he had miſs'd." Addiſon, Guardian, No. 97. Let us try it by

to its Antecedent, when it follows *than*, is always in the Objective Case; even though the Pronoun, if ſubſtituted in its place, would be in the Nominative: as,

" Beelzebub, *than whom*,
Satan except, none higher ſat."
Milton, P. L. ii. 299.

which, if we ſubſtitute the Pronoun, would be,

" none higher ſat, than *he*."

The Conjunction *that* is often omitted and underſtood: as, I beg you would come to me:" " See, thou do it not:" that is, *that* you would:" " *that* thou do [7]."

The

by the Rule given above; and ſee, whether ſome correction will not be neceſſary, when the parts of the Sentence, which are underſtood, come to be ſupplied: " The lover got a woman of greater fortune, than *She* [was, whom] he had miſs'd."

" Nor hope to be myſelf leſs miſerable
By what I ſeek, but others to make ſuch
As *I*." Milton, P. L. ix. 126.

" The Syntax, ſays Dr. Bentley, requires, " make ſuch as *me*." On the contrary, the Syntax neceſſarily requires, " make ſuch as *I*:" for it is not, " hope to make others ſuch, as to make *me*:" the Ponoun is not governed by the Verb *make*, but is the Nominative Caſe to the Verb *am* underſtood; " to make others ſuch as *I am*."

[7] " But it is reaſon, the memory of their virtues remain to their poſterity." Bacon, Eſſay xiv. In this, and many the like phraſes, the Conjunction were much better inſerted: "*that* the memory, &c."

The Nominative caſe following the Auxiliary, or the Verb itſelf, ſometimes ſupplies the place of the Conjunction *if*, or *though:* as, "Had he done this, he had eſcaped:" "Charm he never ſo [8] wiſely:" that is, *if* he had done this;" *though* he charm."

Some Conjunctions have their Correſpondent Conjunctions belonging to them; ſo that, in the ſubſequent Member of the Sentence, the latter anſwers to the former. as, *although*—, *yet*, or *neverthelefs*; *whether*—, *or*; *either*—, *or*; *neither*, or *nor*—, *nor*; *as*—, *as*; expreſſing a Compariſon of equality; "*as* white *as* ſnow:" *as*—, *ſo*; expreſſing a Compariſon ſometimes of equality; "*as* the ſtars, *ſo* ſhall thy ſeed be;" that is, equal in number: but moſt commonly a Compariſon in reſpect of quality; "and it ſhall be, *as* with the people, *ſo* with the prieſt; *as* with the ſervant, *ſo* with his maſter:" "*as* is the good, *ſo* is the ſinner; *as* the one dieth, *ſo* dieth the other:" that is, in like manner: *ſo*—, *as*; with a Verb expreſſing a Compariſon of quality; "To ſee thy glory, *ſo as* I have ſeen thee in the ſanctuary:" but with a Negative and an Adjective, a Compariſon in reſpect of quantity; as, "Pompey had eminent abilities: but he

[8] *Never ſo*—This phraſe, ſays Mr. Johnſon, is juſtly accuſed of Soleciſm. It ſhould be, *ever* ſo wiſely; that is, *how* wiſely *ſoever*. "Beſides a Slave would not have been admitted into that Society, had he had *never ſuch* opportunities." Bentley, Diſſert. on Phalaris, p. 338.

he was neither *ſo* eloquent and politick a ſtateſman, nor *ſo* brave and ſkilful a general; nor was he upon the whole *ſo* great a man, *as* Cæſar:" *ſo*—, *that*; expreſſing a Conſequence, &c. [9].

INTERJECTIONS

[9] I have been the more particular in noting the proper uſes of theſe Conjunctions, becauſe they occur very frequently, and, as it was obſerved before of Connective words in general, are of great importance with reſpect to the clearneſs and beauty of ſtyle. I may add too, becauſe miſtakes in the uſe of them are very common; as it will appear by the following Examples.

The Diſtributive Conjunction *either* is ſometimes improperly uſed alone, inſtead of the ſimple Disjunctive *or*: "Can the fig-tree bear olive-berries? *either* a vine, figs?" James iii. 12. "Why beholdſt thou the mote that is in thy brother's eye; but perceiveſt not the beam, that is in thine own eye? *Either* how canſt thou ſay to thy brother, let me pull out the mote, that is in thine eye; when thou thyſelf beholdeſt not the beam, that is in thine own eye?" Luke vi. 41, 42. See alſo Chap. xv. 8. and Phil. iii. 12.

Neither is ſometimes ſuppoſed to be included in its correſpondent *nor*:

"Simois, *nor* Xanthus ſhall be wanting there."

Dryden.

"That all the application he could make, *nor* the King's own interpoſition, could prevail with Her Majeſty." Clarendon, Hiſt. Vol. III. p. 179. Sometimes to be ſupplied by a ſubſequent Negative: "His rule holdeth ſtill, that nature, *nor* the engagement of words, are *not* ſo forcible as cuſtom." Bacon, Eſſay xxxix. "The King *nor* the Queen were *not* at all deceived." Clarendon, Vol. II. p. 363.

INTERJECTIONS in Engliſh have no Government.

Though

363. Theſe forms of expreſſion ſeem both of them equally improper.

Or is ſometimes uſed inſtead of *nor*, after *neither*: "This is another uſe, that, in my opinion, contributes rather to make a man learned than wiſe, and is *neither* capable of pleaſing the underſtanding, *or* imagination." Addiſon, Dial. 1. on Medals.

Neither for *nor*: "Neither in this world, *neither* in the world to come." Matt. xii. 32.

So——, *as*, was uſed by the Writers of the laſt century, to expreſs a Conſequence, inſtead of *So*—, *that*: Examples; "And the third part of the ſtars was ſmitten; *ſo as* [that] the third part of them was darkened." Rev. viii. 12. "The relations are *ſo* uncertain, *as* [that] they require a great deal of examination." Bacon, Nat. Hiſt. "*So as* [that] it is a hard calumny to affirm—." Temple. "*So as* [that] his thoughts might be ſeen." Bentley, Diſſert. on Æſop's Fables, Sect. vi. "There was ſomething *ſo* amiable, and yet *ſo* piercing in his looks, *as* [that it] inſpired me at once with love and terror." Addiſon, Spect. No. 63. "This computation being *ſo* eaſy and trivial, *as* [that] it is a ſhame to mention it." Swift, Conduct of the Allies. "That the Spaniards were *ſo* violently affected to the Houſe of Auſtria, *as* [that] the whole kingdom would revolt." Ibid. Swift, I believe, is the laſt of our good writers, who has frequently uſed this manner of expreſſion: it ſeems improper, and is deſervedly grown obſolete.

As inſtead of *that*, in another manner; "If a man have that penetration of jndgement, *as* [that] he can diſcern what things are to be laid open." Bacon, Eſſay vi. "It is the nature of extreme ſelf-lovers, *as* [that] they will ſet an houſe

on

Though they are uſually attended with Nouns in the Nominative Caſe, and Verbs in the

on fire, *and* it were but to roaſt their eggs." Id. Eſſay xxiii. "They would have given him ſuch ſatisfaction in other particulars, *as* [that] a full and happy peace muſt have enſued." Clarendon, Vol. III. p. 214.

"I gain'd a ſon;
And ſuch a ſon, *as* all men hail'd me happy."
Milton, Samſ. Ag.

"We ſhould ſufficiently weigh the objects of our hope; whether they *be* ſuch, *as* [that] we may reaſonably expect from them what they propoſe in their fruition, and whether they *are* ſuch, as we are pretty ſure of attaining." Addiſon, Spect. No. 535. "France was then diſpoſed to conclude a peace upon ſuch conditions, *as* [that] it was not worth the life of a grenadier to refuſe them." Swift, Four laſt years of the Queen, B. ii.

As inſtead of the Relative, *that*, *who*, or *which*: "*An* it had not been for a civil Gentleman, *as* [who] came by——." Sir J. Wittoll, in Congreve's Old Batchelor. "The Duke had not behaved with that loyalty, *as* [with which] he ought to have done," Clarendon, Vol. II. p. 460. "With thoſe thoughts *as* [which] might contribute to their honour." Ibid. p. 565. "In the order, *as* they lie in his Preface." Middleton, Works, Vol. III. p. 8. It ought to be either, "*in order*, as they lie;" or, "in the order, *in which* they lie." "Securing to yourſelves a ſucceſſion of able and worthy men, *as* [which, or who,] may adorn this place." Atterbury, Sermons, IV. 12.

The Relative *that* inſtead of *as*: "Such ſharp replies, *that* [as] coſt him his life in a few months after." Clarendon, Vol. III. p. 179. And inſtead of *ſuch*:—"If he was truly *that* [ſuch a] ſcare-crow, *as* he is now commonly painted.

the Indicative Mode; yet the Caſe and Mode are

ed. But I wiſh I could do *that* [ſuch] juſtice to the memory of our Phrygian, [as] *to oblige* the painters to change their pencil." Bentley, Diſſert. on Æſop's Fables, Sect. x.

The Relative who—, inſtead of *as:* "There was no man *ſo* ſanguine, *who did not apprehend* ſome ill conſequence from the late change." Swift, Examiner, No. 24 It ought to be, either, "*ſo* ſanguine, as *not to apprehend*,——" or "There was no man, *how* ſanguine *ſoever*, *who* did not apprehend."

As improperly omitted: "Chaucer followed nature every where; but was never *ſo* bold [as] to go beyond her." Dryden, Preface to Fables. "Which no body preſumes, or is *ſo* ſanguine [as] to hope." Swift. Drap. Let. v. "They are *ſo* bold [as] to pronounce—." Swift, Tale of a Tub, Sect. vii. "I muſt however be *ſo* juſt [as] to own." Addiſon, Spect. No. 45. "That the diſcourſing on Politicks ſhall be looked upon as [as] dull as talking on the weather. Addiſon, Freeholder, No. 38.

The Conjunction *but* inſtead of *than:* "To truſt in Chriſt is no more *but* to acknowledge him for God." Hobbes, Human Nature, Chap. xi. 11. "They will concern the female ſex only, and import no more *but* that ſubjection, they ſhould ordinarily be in, to their huſbands." Locke. "The full moon was no ſooner up, and ſhining in all its brightneſs, *but* he privately opened the gate of Paradiſe." Addiſon, Guardian, No. 167.

Too———, *that* improperly uſed as Correſpondent Conjunctions: "Whoſe Characters are *too* profligate, *that* the managing of them ſhould be of any conſequence." Swift, Examiner, No. 24. And, *too*—, than: "You that are a ſtep higher than a Philoſopher, a Divine; yet have *too* much grace and wit *than* to be a Biſhop." Pope, to Swift, Letter 80. *So—but:* "If the appointing and apportioning of penalties to crimes be not *ſo* properly a conſideration of juſtice,

but

are not influenced by them, but determined by the nature of the ſentence [1].

PUNCTUATION.

PUNCTUATION is the art of marking in writing the ſeveral pauſes, or reſts, between ſentences and the parts of ſentences, according to their proper quantity or proportion, as they are expreſſed in a juſt and accurate pronunciation.

As the ſeveral articulate ſounds, the ſyllables and words of which ſentences conſiſt, are marked by Letters; ſo the reſts and pauſes, between ſentences and their parts, are marked by Points.

But, though the ſeveral articulate ſounds are pretty fully and exactly marked by Letters of known and determinate power; yet the ſeveral pauſes, which are uſed in a juſt pronunciation of

but rather [as] of prudence in the Law-giver. Tillotſon, Serm. 35. And to conclude with an example, in which, whatever may be thought of the accuracy of the expreſſion, the juſtneſs of the obſervation will be acknowledged; which may ſerve alſo as an apology for this and many of the preceding Notes: "No errors are *ſo* trivial, *but* they deſerve to be mended." Pope to Steele, Letter 6.

[1] "Ah me!" ſeems to be a phraſe of the ſame nature with "Wo is me!"; for the reſolution of which ſee above, p. 169, Note.

of diſcourſe, are very imperfectly expreſſed by Points.

For the different degrees of connexion between the ſeveral parts of ſentences, and the different pauſes in a juſt pronunciation, which expreſs thoſe degrees of connexion according to their proper value, admit of great variety; but the whole number of Points, which we have to expreſs this variety, amounts only to Four.

Hence it is, that we are under a neceſſity of expreſſing pauſes of the ſame quantity, on different occaſions, by different points; and more frequently, of expreſſing pauſes of different quantity by the ſame points.

So that the doctrine of Punctuation muſt needs be very imperfect: few preciſe rules can be given, which will hold without exception in all caſes; but much muſt be left to the judgment and taſte of the writer.

On the other hand, if a greater number of marks were invented to expreſs all the poſſible different pauſes of pronunciation, the doctrine of them would be very perplexed and difficult; and the uſe of them would rather embarraſs than aſſiſt the reader.

It remains therefore, that we be content with the Rules of Punctuation, laid down with as much exactneſs as the nature of the ſubject will admit: ſuch as may ſerve for a general direction, to be accommodated to different occaſions; and

and to be ſupplied, where deficient, by the writer's judgment.

The ſeveral degrees of Connexion between Sentences, and between their principal conſtructive parts, Rhetoricians have conſidered under the following diſtinctions, as the moſt obvious and remarkable: the Period, Colon, Semicolon, and Comma.

The Period is the whole Sentence, complete in itſelf, wanting nothing to make a full and perfect ſenſe, and not connected in conſtruction with a ſubſequent Sentence.

The Colon, or Member, is a chief conſtructive part, or greater diviſion, of a Sentence.

The Semicolon, or Half-member, is a leſs conſtructive part, or ſubdiviſion, of a Sentence or Member.

A Sentence or Member is again ſubdivided into Commas or Segments; which are the leaſt conſtructive parts of a Sentence or Member, in this way of conſidering it; for the next ſubdiviſion would be the reſolution of it into Phraſes and Words.

The Grammarians have followed this diviſion of the Rhetoricians, and have appropriated to each of theſe diſtinctions its mark, or Point; which takes its name from the part of the

the Sentence, which it is employed to diſtinguiſh; as follows:

The Period The Colon The Semicolon The Comma	is thus marked	. : ; ,

The proportional quantity, or time, of the points, with reſpect to one another, is determined by the following general rule: The Period is a pauſe in quantity or duration double of the Colon; the Colon is double of the Semicolon; and the Semicolon is double of the Comma. So that they are in the ſame proportion to one another, as the Semibref, the Minim, the Crotchet, and the Quaver, in Muſick. The preciſe quantity, or duration, of each Pauſe or Note cannot be defined; for that varies with the Time; and both in Diſcourſe and Muſick the ſame Compoſition may be rehearſed in a quicker or a ſlower Time: but in Muſick the proportion between the Notes remains ever the ſame; and in Diſcourſe, if the doctrine of Punctuation were exact, the proportion between the Pauſes would be ever invariable.

The Points then being deſigned to expreſs the Pauſes, which depend on the different degrees of connexion between Sentences, and between their principal conſtructive parts; in order to underſtand the meaning of the Points, and to know how to apply them properly, we

muſt conſider the nature of a Sentence, as divided into its principal conſtructive parts; and the degrees of connexion between thoſe parts, upon which ſuch diviſion of it depends.

To begin with the leaſt of theſe principal conſtructive parts, the Comma. In order the more clearly to determine the proper application of the Point which marks it, we muſt diſtinguiſh between an Imperfect Phraſe, a Simple Sentence, and a Compounded Sentence.

An Imperfect Phraſe contains no aſſertion, or does not amount to a Propoſition or Sentence.

A Simple Sentence has but one Subject, and one finite Verb.

A Compounded Sentence has more than one Subject, or one finite Verb, either expreſſed or underſtood; or it conſiſts of two or more ſimple Sentences connected together.

In a Sentence, the Subject and the Verb may be each of them accompanied with ſeveral Adjuncts; as the Object, the End, the Circumſtances of Time, Place, Manner, and the like: and the Subject or Verb is either immediately connected with them, or mediately; that is, by being connected with ſome thing which is connected with ſome other; and ſo on.

If the ſeveral Adjuncts affect the Subject or the Verb in a different manner, they are only

ſo

ſo many Imperfect Phraſes; and the Sentence is Simple.

A Simple Sentence admits of no Point, by which it may be divided, or diſtinguiſhed into parts.

If the ſeveral Adjuncts affect the Subject or the Verb in the ſame manner, they may be reſolved into ſo many Simple Sentences: the Sentence then becomes Compounded, and it muſt be divided into its parts by Points.

For, if there are ſeveral Subjects belonging in the ſame manner to one Verb, or ſeveral Verbs belonging in the ſame manner to one Subject, the Subjects and Verbs are ſtill to be accounted equal in number: for every Verb muſt have its Subject, and every Subject its Verb; and every one of the Subjects, or Verbs, ſhould or may have its point of diſtinction.

EXAMPLES:

"The paſſion for praiſe produces excellent effects in women of ſenſe." Addiſon, Spect. No. 73. In this Sentence *paſſion* is the Subject, and *produces* the Verb: each of them is accompanied and connected with its adjuncts. The Subject is not paſſion in general, but a particular paſſion determined by its Adjunct of Specification, as we may call it; the paſſion *for praiſe*. So likewiſe the Verb is immediately connected with its object, *excellent effects*; and mediately, that is, by the intervention of word *effects*, with *women*, the Subject in which theſe effects are

produced; which again is connected with its Adjunct of Specification; for it is not meant of women in general, but of women *of ſenſe* only. Laſtly, it is to be obſerved, that the Verb is connected with each of theſe ſeveral Adjuncts in a different manner; namely, with *effects*, as the object; with *women*, as the ſubject of them; with *ſenſe*, as the quality or characteriſtick of thoſe women. The Adjuncts therefore are only ſo many imperfect Phraſes; the Sentence is a Simple Sentence, and admits of no Point, by which it may be diſtinguiſhed into parts.

"The paſſion for praiſe, which is ſo very vehement in the fair ſex, produces excellent effects in women of ſenſe." Here a new Verb is introduced, accompanied with Adjuncts of its own; and the Subject is repeated by the Relative Pronoun *which*. It now becomes a Compounded Sentence, made up of two Simple Sentences, one of which is inſerted in the middle of the other; it muſt therefore be diſtinguiſhed into its component parts by a Point placed on each ſide of the additional Sentence.

"How many inſtances have we [in the fair ſex] of chaſtity, fidelity, devotion? How many Ladies diſtinguiſh themſelves by the education of their children, care of their families, and love of their huſbands; which are the great qualities and achievements of womankind: as the making of war, the carrying on of traffick, the

adminiſtration

adminiſtration of juſtice, are thoſe by which men grow famous, and get themſelves a name." Ibid.

In the firſt of theſe two Sentences, the Adjuncts *chaſtity*, *fidelity*, *devotion*, are connected with the Verb by the word *inſtances* in the ſame manner, and in effect make ſo many diſtinct Sentences: "how many inſtances have we of chaſtity? how many inſtances have we of fidelity? how many inſtances have we of devotion?" They muſt therefore be ſeparated from one another by a Point. The ſame may be ſaid of the Adjuncts "education of their children, &c." in the former part of the next Sentence: as likewiſe of the ſeveral Subjects, "the making of war, &c." in the latter part; which have in effect each their Verb; for each of theſe "is an achievement by which men grow famous."

As Sentences themſelves are divided into Simple and Compounded, ſo the Members of ſentences may be divided likewiſe into Simple and Compounded Members: for whole Sentences, whether Simple or Compounded, may become Members of other Sentences by means of ſome additional connexion.

Simple Members of Sentences cloſely connected together in one Compounded member, or ſentence, are diſtinguiſhed or ſeparated by a Comma: as in the foregoing examples.

So likewiſe, the Caſe Abſolute; Nouns in Appoſition, when conſiſting of many terms; the Participle with ſomething depending on it; are

to be diſtinguiſhed by the Comma: for they may be reſolved into Simple Members.

When an addreſs is made to a perſon, the Noun, anſwering to the Vocative Caſe in Latin, is diſtinguiſhed by a Comma.

Examples:

"This ſaid, He form'd thee, Adam; thee, O man, Duſt of the ground."

"Now morn, her roſy ſteps in th' eaſtern clime Advancing, ſow'd the earth with orient pearl."

Milton.

Two Nouns, or two Adjectives, connected by a ſingle Copulative or Disjunctive, are not ſeparated by a Point: but when there are more than two, or where the Conjunction is underſtood, they muſt be diſtinguiſhed by a Comma.

Simple Members connected by Relatives, and Comparatives, are for the moſt part diſtinguiſhed by a Comma: but when the Members are ſhort in Comparative Sentences; and when two Members are cloſely connected by a Relative, reſtraining the general notion of the Antecedent to a particular ſenſe; the pauſe becomes almoſt inſenſible, and the Comma is better omitted.

Examples:

"Raptures, tranſports, and extaſies are the rewards which they confer: ſighs and tears, prayers and broken hearts, are the offerings which are paid to them." Addiſon, Ibid.

"Gods partial, changeful, paſſionate, unjuſt;
Whoſe attributes were rage, revenge, or luſt."

Pope.

"What is ſweeter than honey? and what is ſtronger than a lion?"

A circumſtance of importance, though no more than an Imperfect Phraſe, may be ſet off with a Comma on each ſide, to give it greater force and diſtinction.

Example:

"The principle may be defective or faulty; but the conſequences it produces are ſo good, that, for the benefit of mankind, it ought not to be extinguiſhed." Addiſon, Ibid.

A Member of a Sentence, whether Simple or Compounded, that requires a greater pauſe than a Comma, yet does not of itſelf make a complete Sentence, but is followed by ſomething cloſely depending on it, may be diſtinguiſhed by a Semicolon.

Example:

"But as this paſſion for admiration, when it works according to reaſon, improves the beautiful part of our ſpecies in every thing that is laudable; ſo nothing is more deſtructive to them, when it is governed by vanity and folly." Addiſon, Ibid.

Here the whole Sentence is divided into two parts by the Semicolon; each of which parts is a Compounded Member, divided into its Simple Members by the Comma.

A Member of a Sentence, whether Simple or Compounded, which of itſelf would make a complete Sentence, and ſo requires a greater pauſe than a Semicolon, yet is followed by an additional

onal part making a more full and perfect Senſe, may be diſtinguiſhed by a Colon.

Example:

"Were all books reduced to their quinteſſence, many a bulky author would make his appearance in a penny paper: there would be ſcarce any ſuch thing in nature as a folio: the works of an age would be contained on a few ſhelves: not to mention millions of volumes, that would be utterly annihilated." Addiſon, Spect. No. 124.

Here the whole Sentence is divided into four parts by Colons: the firſt and laſt of which are Compounded Members, each divided by a Comma; the ſecond and third are Simple Members.

When a Semicolon has preceded, and a greater pauſe is ſtill neceſſary; a Colon may be employed, though the Sentence be incomplete.

The Colon is alſo commonly uſed, when an Example, or a Speech, is introduced.

When a Sentence is ſo far perfectly finiſhed, as not to be connected in conſtruction with the following Sentence, it is marked with a Period.

In all caſes, the proportion of the ſeveral Points in reſpect to one another is rather to be regarded, than their ſuppoſed preciſe quantity, or proper office, when taken ſeparately.

Beſide the Points which mark the pauſes in diſcourſe, there are others which denote a different modulation of the voice in correſpondence with the ſenſe. Theſe are

The

The Interrogation Point, } thus marked } ?
The Exclamation Point, } thus marked } !
The Parentheſis, } thus marked } ()

The Interrogation and Exclamation Points are ſufficiently explained by their names: they are indeterminate as to their quantity or time, and may be equivalent in that reſpect to a Semicolon, a Colon, or a Period, as the ſenſe requires. They mark an Elevation of the voice.

The Parentheſis encloſes in the body of a Sentence a member inſerted into it, which is neither neceſſary to the ſenſe, nor at all affects the Conſtruction. It marks a moderate Depreſſion of the voice, with a pauſe greater than a Comma.

A PRAXIS,

Or EXAMPLE of Grammatical Reſolution.

1. IN the fifteenth year of the reign of Tiberius Cæſar, Pontius Pilate being governour of Judea, the word of God came unto John, the ſon of Zacharias, in the wilderneſs.

2. And he came into all the country about Jordan, preaching the baptiſm of repentance for the remiſſion of ſins.

3. And the ſame John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locuſts and wild honey.

4. Then ſaid he to the multitude, that came forth to be baptized of him: O generation of Vipers,

vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance.

5. And as all men muſed in their hearts of John, whether he were the Chriſt or not; John anſwered, ſaying unto them all: I indeed baptize you with water; but one mightier than I cometh, the latchet of whoſe ſhoes I am not worthy to unlooſe: he ſhall baptize you with the Holy Ghoſt and with fire.

6. Now when all the people were baptized, it came to paſs, that, Jeſus alſo being baptized and praying, the heaven was opened, and the Holy Ghoſt deſcended in a bodily ſhape, like a dove, upon him; and lo! a voice from heaven ſaying: This is my beloved Son, in whom I am well pleaſed.

1. *In* is a Prepoſition; *the*, the Definite Article; *fifteenth*, an Adjective; *year*, a Subſtantive, or Noun, in the Objective caſe, governed by the Prepoſition *in*; *of*, a Prepoſition; *the reign*, a Subſtantive, Objective Caſe, governed by the Prepoſition *of*; *Tiberius Cæſar*, both Subſtantives, Proper Names, Government and Caſe as before; *Pontius Pilate*, Proper Names; *being*, the Preſent Participle of the Verb Neuter *to be*; *governour*, a Subſtantive; *of Judea* a Proper Name, Government and Caſe as before: *Pontius Pilate being governour*, is the Caſe Abſolute; that is, the Nominative Caſe with a Participle without a Verb following and agreeing with it; the meaning

ing is the ſame as, *when* Pilate *was* governour: *the word*, a Subſtantive; *of God* a Subſtantive, Objective Caſe, governed by the Prepoſition *of*; *came*, a Verb Neuter, Indicative mode, Paſt Time, third Perſon Singular Number, agreeing with the Nominative Caſe *word*; *unto* a Prepoſition; *John* a Proper Name; *the ſon* a Subſtantive, put in Appoſition to *John*; that is, in the ſame Caſe, governed by the ſame Prepoſition *unto*; *of Zacharias*, a Proper Name; *in*, a Prepoſition; *the wilderneſs*, a Subſtantive, Government and Caſe as before.

2. *And*, a Conjunction Copulative: *he*, a Pronoun, third Perſon Singular, Maſculine Gender, Nominative Caſe, ſtanding for *John*; *came*, as before; *into*, a Prepoſition; *all*, an Adjective; *the country*, a Subſtantive; *about*, a Prepoſition; *Jordan*, a Proper name; Objective Caſes, governed by their Prepoſitions; *preaching*, the Preſent Participle of the Verb Active *to preach*, joined like an Adjective to the Pronoun *he*; *the baptiſm*, a Subſtantive in the Objective Caſe following the Verb Active *preaching*, and governed by it; *of repentance*, a Subſt. Government and Caſe as before; *for*, a Prep. *the remiſſion of ſins*, Subſtantives, the latter in the Plural Number, Government and Caſe as before.

3. *And*, (b. that is, *as before*;) *the ſame*, an Adjective; *John*, (b.) *had*, a Verb Active, Indicative Mode, Paſt Time, third Perſon Singular agreeing with the Nominative Caſe

Caſe *John*; *his*, a Pronoun, third Perſon Singular, Poſſeſſive Caſe; *raiment*, a Subſtantive in the objective Caſe, following the Verb Active *had*, and governed by it; *of camel's*, a Subſtantive, Poſſeſſive Caſe; *hair*, Subſtantive, Objective Caſe, governed by the Prepoſition *of*, the ſame as, *of the hair of a camel*; *and*, (b) *a*, the Indefinite Article; *leathern*, an Adj. *girdle*, a Subſt, *about*, (b.) *his*, (b.) *loins*, Subſt. plural Number, Objective Caſe, governed by the Prepoſition *about*; *and his*, (b,) *meat*, Subſt. *was*, Indicative Mode, Paſt Time, third Perſon Singular of the Verb Neuter *to be*; *locuſts*, Subſtantive, plural Number, Nominative Caſe after the Verb *was*; *and*, (b.) *wild*, Adjective; *honey*, Subſtantive, the ſame Caſe.

4. *Then*, an Adverb; *ſaid*, a Verb Active, Paſt Time, third Perſon Singular agreeing with the Nominative Caſe *he*, (b.) *to*, a Prep. *the multitude*, Subſt. Objective Caſe, governed by the Prep. *to*; *that*, a Relative Pronoun, its Antecedent is *the multitude*; *came*, (*b.*) *forth*, an Adverb; *to*, a Prep. and before a Verb the ſign of the Infinitive Mode; *be baptized*, a Verb Paſſive, made of the Participle Paſſive of the Verb *to baptize*, and the Auxiliary Verb *to be*, in the Infinitive Mode; *of him*, Pronoun, third Perſon Sing. ſtanding for *John*, in the Objective Caſe governed by the Prep. *of*; *O*, an Interjection; *generation*, Subſt. Nominative Caſe; *of Vipers*, Subſt. plural Number, Objective Caſe, governed

ed

ed by the Prep. *of*; *who*, an Interrogative Pronoun; *hath warned*, a Verb Active, Preſent Perfect Time, made of the Perfect Participle *warned* and the Auxiliary Verb *hath*, third Perſon Singular, agreeing with the Nominative Caſe *who*; *you*, Pronoun, ſecond Perſon plural, Objective Caſe, following the Verb Active *warned*, and governed by it; *to flee*, Verb Neuter Infinitive Mode; *from*, a Prep. *the wrath*, Subſt. Objective Caſe, governed by the Prep. *from*; *to come*, Verb Neuter, Infinitive Mode; *bring*, Verb Active, Imperative Mode, ſecond Perſon plural, agreeing with the Nominative Caſe *ye* underſtood; as if it were, *bring ye*; *forth* an Adverb; *therefore*, a Conjunction; *fruits*, a Subſt. plural, Objective Caſe, following the Verb Active *bring*, and governed by it; *meet*, an Adjective, joined to *fruits*, but placed after it, becauſe it has ſomething depending on it; *for repentance*, a Subſtantive governed by a Prepoſition, as before.

5. *And*, (b.) *as*, a Conjunction; *all* (b.) *men*, Subſt. plural Number; *muſed*, a Verb Active, Paſt Time, third Perſon plural, agreeing with the Nominative Caſe *men*; *in*, (b.) *their*, a Pronominal Adjective from the Pronoun *they*; *hearts*, Subſt. plural Number, Objective Caſe governed by the Prep. *in*; *of John*, (b.) *whether*, a Conjunction; *he* (b.) *were*, Subjunctive Mode governed by the Conjunction *whether*, Paſt Time, third Perſon Sing. of the Verb *to be*, agreeing with

with the Nominative Caſe *he*; *the Chriſt*, Subſt. Nominative Caſe after the Verb *were*; *or*, a Disjunctive Conjunction correſponding to the preceding Conjunction *whether*; *not*, an Adverb; *John*, (b.) *anſwered*, a Verb Active, Indicative Mode, Paſt Time, third Perſon Sing. agreeing with the Nominative Caſe *John*; *ſaying*, Preſent Participle of the Verb Active *to ſay*, joined to the Subſtantive *John*; *unto*, (b.) *them*, a Pronoun, third Perſon Plural, Objective Caſe governed by the Prepoſition *unto*; *all*, (b.) *I*, Pronoun, firſt Perſon Singular; *indeed*, an Adverb; *baptize*, a Verb Active, Indicative Mode, Preſent Time, firſt Perſon Singular, agreeing with the Nominative Caſe *I*; *you*, Pronoun, ſecond Perſon Plural, Objective Caſe, following the verb Active *baptize*, and governed by it; *with*, a Prep. *water*, Subſt. Objective Caſe, governed by the Prepoſition *with*; *but*, a Disjunctive Conjunction; *one*, a Pronoun ſtanding for ſome Perſon not mentioned by name; *mightier*, an Adjective in the Comparative Degree, from the Poſitive *mighty*; *than*, a Conjunction, uſed after a Comparative word; *I*, (b.) the Verb *am* being underſtood; that is, *than I am*; *cometh*, a Verb Neuter, Indicative Mode, Preſent Time, third Perſon Sing. agreeing with the Nominative Caſe *one*; *the latchet*, Subſt. *of*, (b.) *whoſe*, Pronoun relative, *one* being the Antecedent to it, in the Poſſeſſive Caſe; *ſhoes*, Subſt. plural, Objective Caſe, governed by the Prepoſition *of*;

I,

I, (b) *am*, Indicative Mode, Preſent Time, firſt Perſon Sing. of the Verb *to be*, agreeing with the Nominative Caſe *I*; *not*, (b.) *worthy*, an Adjective; *to unlooſe*, a Verb Active, in the Infinitive Mode, governing the Subſtantive *latchet*, in the Objective Caſe; *he*, (b.) *ſhall baptize*, a Verb Active, Indicative Mode, Future Time, made by the Auxiliary *ſhall*, third Perſon Sing. agreeing with the Nominative Caſe *he*; *you* (b.) *with the*, (b.) *Holy* an Adjective; *Ghoſt*, a Subſt. *and with*, (b.) *fire*, a Subſtantive; this and the former both in the Objective Caſe governed by the Prep. *with*.

6. *Now*, an Adverb; *when*, a Conjunction; *all*, (b.) *the people*, a Subſt. *were baptized*, a Verb Paſſive, made of the Auxiliary Verb *to be* joined with the Participle Paſſive of the Verb *to baptize* Indicative Mode, Paſt Time, third Perſon Plural, agreeing with the Nominative Caſe Singular *people*, being a Noun of Multitude; *it*, Pronoun, third Perſon Singular, Neuter Gender, Nominative Caſe; *came*, (b.) *to paſs*, Verb Neuter, Infinitive Mode; *that*, a Conjunction; *Jeſus*, a proper Name; *alſo*, an Adverb; *being*, Preſent Participle of the Verb *to be*; *baptized*, Participle Paſſive of the Verb *to baptize*; *and*, (b.) *praying*, Preſent Participle of the Verb Neuter *to pray*; *Jeſus being baptized and praying* is the Caſe Abſolute, as before; *the heaven*, Subſtantive; *was opened*, Verb Paſſive, Indicative Mode, Paſt Time, third Perſon Singular, agreeing with the Nominative Caſe

heaven,

heaven, the Auxiliary Verb *to be* being joined to the Participle Paſſive, as before; *and the Holy Ghoſt*, (b.) *deſcended*, Verb Neuter, Indicative Mode, Paſt Time, third Perſon Singular, agreeing with the Nominative Caſe *Ghoſt*; *in a*, (b.) *bodily*, an Adjective; *ſhape*, a Subſtantive, Objective Caſe, governed by the Prepoſition *in*; *like*, an Adjective; *a dove*, a Subſtantive, Objective Caſe, the Prepoſition *to* being underſtood, that is, *like to a dove*; *upon*, Prepoſition; *him*, Pronoun, third Perſon Singular Objective Caſe governed by the Prepoſition *upon*; and, (b.) *lo*, an Interjection; *a voice*, Subſtantive, Nominative Caſe, *there was* being underſtood; that is, *there was a voice: from*, Prepoſition; *heaven*, Subſtantive, Objective Caſe; (b.) *ſaying*, (b.) *this*, a Pronominal Adjective, *perſon* being underſtood; *is* Indicative Mode, Preſent Time of the Verb *to be*, third Perſon Singular, agreeing with the Nominative Caſe *this*; *my*, a Pronominal Adjective; *beloved*, an Adjective; *Son*, a Subſtantive, Nominative Caſe after the Verb *is*; *in*, (b.) *whom*, Pronoun Relative, Objective Caſe governed by the Prepoſition *in*; the Subſtantive Son being its Antecedent; *I am*, (b.) *well*, an Adverb; *pleaſed*, the Paſſive Participle of the Verb *to pleaſe*, making with the Auxiliary Verb *am* a Paſſive Verb, in the Indicative Mode, Preſent Time, firſt Perſon Singular, agreeing with the Nominative Caſe *I*.

FINIS